







THE  
JEWISH EXPOSITOR,

AND  
*Friend of Israel.*

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THE TYPE OF THE TRESPASS  
OFFERING.

*To the Editors of the Jewish Expositor.*

Gentlemen,

As you have already admitted some observations on the types, I trust you will permit me, through the medium of your pages, to call the attention of your Jewish readers in particular, to the Type of the Trespass Offering.

In order to have a full view of the subject, there are three points to which our enquiries should be directed.

I. What were the sins or trespasses for which the offering was to be brought?

II. By what acts was it to be accompanied?

III. For what purpose was it designed?

1. The sins for which the trespass offering were required were of various kinds, and of different degrees of turpitude, but they had reference both to sins against God and to those more directly affecting our fellow-creatures. They were required for trespasses ignorantly committed against God. Thus in the fifth chapter of Leviticus, at the 14th and 15th verses, we read thus:

“ And the Lord spake unto Moses, saying, If a soul commit a trespass and sin *through ignorance*, in the holy things of the Lord, then he shall bring for his trespass unto the Lord, a ram without blemish out of the flocks, with thy estimation by shekels of silver after the shekel of the sanctuary, for a trespass offering.” Hence then it is manifest, that what are called sins of ignorance, in reference to our duties towards God, and much more such as are committed through thoughtless inattention, have great guilt in His sight. Presumptuous sins are indeed marked in Scripture with a blacker stamp, but all deviation from God’s law is sin, and all sin makes us obnoxious to the curse. Even for a trespass *ignorantly* committed, a sacrifice was required, and a sacrifice always implies guilt, and such guilt as can only be expiated by BLOOD.

For trespasses against man, the trespass offering was also required. If an Israelite were summoned to give evidence in a court where justice was administered, and did not declare faithfully the truth, the whole truth, and nothing but the truth, he was guilty before God. In the 1st verse of

the fifth chapter of Leviticus we read as follows:—

“And if a soul sin and hear the voice of swearing, and is a witness whether he hath seen or known of it, if he do not utter it then he shall bear his iniquity.” This of course is equally applicable to Christians. We have indeed reason to grieve over the irreverent manner in which oaths are administered in our courts of justice, but those who take them are equally bound to be faithful to the truth; and, if they be not, they are guilty before God.

The next thing for which the trespass offering was required, was, the contraction of any ceremonial uncleanness.

This we find in the 2d verse of the same chapter: “If a soul touch any unclean thing, whether it be a carcase of an unclean beast, or of unclean cattle, or of unclean creeping things, and if it be hidden from him, he also shall be unclean and guilty.” This cannot literally now be applicable to ourselves, but it teaches us that even the spiritual defilement which we may contract in our necessary intercourse with sinners, is guilt which requires an offering, and must be expiated with blood.

But again; any rash oath which a man should take to do something which should afterwards be found either impossible or unfit to be done, would make him guilty before God; and a trespass offering must be brought, as is declared in the 4th and two following verses of the chapter.

Once more; the trespass offering was required for any kind of fraud or deception practised on others. In the three first and the sixth verses of the sixth chapter, this is declared: “And the Lord spake

unto Moses, saying, If a soul sin and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered unto him to keep, or in fellowship, or in any thing taken away by violence, or hath deceived his neighbour, or hath found that which was lost and lieth concerning it, and swear-eth falsely: in any of these that a man doeth sinning therein, he shall bring his trespass offering unto the Lord, for the sin which he hath sinned.” Thus by any breach of trust respecting things committed to our care, or lent for our use, we become guilty before God. If we enter into partnership with others, and wrong them, and secretly enrich ourselves at their expense; or if we take away by force what belongs to another; or if we find a thing, and instead of seeking for the owner we hide it and tell a lie, or swear falsely about it; in a word, if we deceive our neighbour in any way, the guilt is contracted and the offering required.

Such then being the trespasses for which the offering was required, let us now see, secondly, by what acts it was to be accompanied.

It was to be accompanied, first, by a *humble confession* of the particular sin which had been committed. This is distinctly stated in the fifth verse of the eighth chapter. “And it shall be, when he shall be guilty in one of these things, that he shall confess that he hath sinned *in that thing*.”

Let this be solemnly noticed. As soon as his guilt was made known to the Israelite, he was to bring his offering, (and if he refused to do that, he died without mercy,) but at the same time he was to make a humble and particular confession of his sin. It is



not enough to make a general confession of guilt, we must search out and confess the particular transgressions of which we have been guilty. For this purpose there must be self-examination. We have no reason to think that sins which we are conscious of having committed, and have yet never confessed before God, are forgiven. The next act by which the offering was to be accompanied was one of *restitution* for any wrong that had been done to another. Even as it respected the sin in the holy things this was to be the case. At the 16th verse we read, "He shall make amends for the harm that he hath done in the holy thing, and shall add the fifth part thereto, and shall give it unto the priest." And with respect to any kind of fraud committed, we read in the 4th verse of the sixth chapter, "And he shall restore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, or about which he swore falsely, he shall restore it in the principal, and add the fifth part thereto, and give it to him to whom it appertaineth, in the day of his trespass offering." This restitution and reparation are essentially necessary to prove the sincerity of repentance, for to say we are sorry for transgression, and yet to hold fast the wages of iniquity, is a mockery, the act of retaining unlawful gain being a continuance in the sin for which we profess to repent.

Such then being the acts which were to accompany the trespass offering, we enquire, thirdly, for what purpose it was designed? It was to make an atonement for the soul of the sinner, and to procure

the forgiveness of his sin. This is repeated again and again. Thus in the 6th verse of the fifth chapter, "He shall bring his trespass offering unto the Lord for his sin which he hath sinned, a lamb, or a kid of the goats, and the priest shall make an atonement for him before the Lord, and it shall be forgiven him for any thing of all that he hath done in trespassing therein."

Now then it is thought by many of the Jews of the present day, that when a sin has been truly repented of and due restitution has been made, that all has been done which is necessary for the forgiveness of sin; but this is surely an awful mistake. This was not the religion taught by Moses unto their fathers. There must be, according to their own Scriptures, AN ATONEMENT, and an atonement made by BLOOD, before forgiveness can be expected. It is our bounden duty to repent, and to make *reparation*, but these will *not* make an *atonement* for the dishonour done to God and his law by our transgression. Except in the case of a person so poor that they had none to bring, the blood of a trespass offering was indispensable. The *repentance* and the *reparation* of the Israelite though required, were not THE ATONEMENT. We beseech our Jewish brethren seriously to consider this. Our duty, and making an atonement, are two things perfectly distinct. Future obedience cannot atone for past transgressions. Without the blood of the trespass offering there was no forgiveness to Israel in ancient times. And what meant then the blood shedding of rams and goats, and of lambs without blemish? Could the blood of bulls and goats

make atonement for sin? Could God really take pleasure in such sacrifices, considered merely in themselves? We answer, impossible. But they were typical of MESSIAH'S BLOOD, which was to be shed, and which could take away sin. They typified him, who in the fifty-third chapter of Isaiah is called a *trespass offering*; the Lamb of God which taketh away the sin of the world.

We fearlessly ask the candid Jew—Whose religion is most like that of Moses—that of his nation at the present time, which leads the most serious among them to depend on their repentance and restitution for the forgiveness of their sins, without any reference to a trespass offering or blood-shedding; or, that of real Christians, who though they confess their sins, repent of them and make reparation, depend on none of these things as an atonement, but look to the great trespass offering, the Lamb of God, whose BLOOD alone cleanseth from all sin? This is a subject which powerfully demands the attention of all reflecting Jews.

It would seem that real Christians are the true Israelites, the genuine disciples of Moses, and not the Jews in their present state. We can with truth, therefore, declare to the Jews, that when we seek to lead them to the faith of the Lord Jesus as the Messiah, we only seek to bring them to the knowledge and enjoyment of their own religion.

I earnestly pray that some of the Hebrew nation may be led, by these few thoughts, to give the subject a serious and mature consideration.

I am, Gentlemen,  
Your constant reader,  
H.

ON INTERPRETATION OF SCRIPTURE  
BY SCRIPTURE.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I LATELY addressed you on the subject of the predictions contained in the viiith and part of the ixth chapters of Isaiah, and you were pleased to print that section according to the version which I proposed, together with such references to the neighbouring visions as seemed useful for the purpose of harmonizing them, and rendering them by that means illustrative of each other. Permit me now to offer you some remarks illustrative both of the method there adopted, and of the particular application of it to that portion of Isaiah. In sitting down, then, to the study of Isaiah, with a hope to benefit myself and others, the following steps appeared to me most conducing to the right understanding of the prophet. Neither do I find that they have hitherto been taken by any one to my satisfaction.

First, then, I considered that the original Hebrew text is the foundation of the whole superstructure of explanation. But I did not find, after all the researches of a Kennicott, and the improved versions of the moderns, sufficient warrant to reject a single consonant in the Masoretic text, nor canons of criticism hitherto established by any one determining true from false readings solely by the authority of manuscripts, and independently of every bias in favour of a particular construction and application of the passage concerned. In order then to build upon the safest ground, I determined to adhere to the Masoretic consonants, and in respect to the vowels, to



give a preference to the Masoretic points, but not an implicit one.

Secondly, I considered that the next step after that of deciding on the original text, was to translate that text into English as accurately as I could do, and without bias to any application of it. Here I found myself on ground rarely trod, and generally overlooked or undervalued. Pagninus, not Montanus, was here my model; and Dean Woodhouse's new version of the Apocalypse convinced me what a fruitful field for investigation was thus opened. Popular translations are made by change of idioms, otherwise they would be unintelligible to popular assemblies. The church, then, has in her wisdom added marginal readings, where she saw any particular probability of misapprehension from the English idiom printed in the text of the English version. A church can do no more; and if such marginal cautions be not duly attended to, and estimated, it is not the fault of the church, but of the reader. But it is now more than two centuries since the English version was made; and during all this time many have been running to and fro, and knowledge has been increased. Critical knowledge and skill, in respect to the classics, have confessedly been greatly advanced during this period; and is it unreasonable to expect that many improvements have been suggested during so long a time with respect to the translations of Scripture, and more particularly, many close idiomatic renderings of the original properly proposed for the margin?

The importance of close renderings is ably stated by Bishop Horsley, in his preface to his "Hosea," p. xlv. "Had my intention,"

he observes, "been to give an amended translation for public use, I should have conducted my work upon a very different plan, and observed rules in the execution of it, to which I have not confined myself. This work is intended for the edification of the Christian reader in his closet. My great object in translating has been to find such words and phrases as might convey neither more nor less than the exact sense of the original. (I speak here of the exact sense of the words, not of the application of the prophecy.) For this purpose I have been obliged, in some few instances, to be paraphrastic. But this has only been when a single word in the Hebrew expresses more than can be rendered by any single word in the English, according to the established usage of the language. A translator who, in such cases, will confine himself to give word for word, attempts, in truth, what cannot be done; and will give either a very obscure, or a very defective translation; that is, he will leave something untranslated."

It is due to this eminent critic to observe, that he was the first person who stemmed the torrent of conjectural criticism, which, at one time, seemed ready as a flood to overwhelm the true and received sense of Scripture. See his preface before referred to, p. xxxv., &c. relating to the authority of versions. My own humble aim has been to give in English, to the best of my power, a fac simile of the original, without addition or diminution, and entirely distinct from any application of the text other than that which the bare letter of the text suggests. I need not remind my readers, that the division of the text into chapters and

verses, and the italics and punctuation, however of popular use, are justly considered as a great impediment to the scholar in making out the sense of difficult places; and therefore the very first step which I should recommend to the real student, of such places, would be to erase every thing of the kind, and to insert the marginal renderings instead of the popular ones, and then transcribe the whole so amended. Mr. Locke, in his preface to the Epistles, has some excellent remarks on this step. So far, I think, there can be no rational difference of opinion; but a great question now arises respecting the legitimate mode of rendering many Hebrew words. With respect, for instance, to the names of the Deity, it is impossible to render them word for word. They either convey in Hebrew a different meaning, or more or less meaning than the English terms intended by translators to correspond to them, will be found to do. (See preface to Leigh's *Critica Saera*.) I leave them therefore untranslated, as thinking it better to give no idea than an erroneous one; and I believe that if they had always been left as they were found, neither Socinianism nor Arianism could have ever prevailed.

But there are also terms more difficult to manage. I mean such terms as have in the original various meanings. To determine which of such meanings may be intended in a controverted passage, is frequently, not to translate, but to comment, which is the thing, of all others, that I wish to preclude. Here, then, is scope for impartiality, good sense, and diligent use of the Hebrew Concordance. Common Lexicons are usu-

ally little better than common versions cut into shreds, and alphabetically arranged. In consequence, the person who has read his Bible seven times through with no better guides, wonders what defects can be found in any part of the received version. But let him make out the meaning of the original terms by a Concordance, and he will quickly be undeceived. In such cases we shall render the inspired author his own grammarian and lexicographer to the utmost; and when he fails, shall look to the other inspired writers, and especially to those who lived nearest to his time. This is the method pursued in all similar critical processes.

Thirdly. Having rendered the original as equally as I could, I considered the next step to be, to examine how far Isaiah could be made to explain his own meaning without any impertinent reasonings or fancies of my own. Such an enquiry is made by every critic who takes in hand to explain a classical writer; and I know no reason why the enquiry should not be instituted respecting an inspired author also. For *as surely as the things of a man knoweth no man but the spirit that is in the man, so surely no one knoweth the things of God except the Spirit which is in God*. The inference is that we look to any author for his own meaning, rather than to any stranger or second person; which, in this case, can only be done by *comparing spiritual things with spiritual, knowing this first, that holy men of God spake as they were moved by the Holy Ghost*. If the solidity of this principle be admitted, we enquire next, in what respects the comparison of the Visions of Isaiah with one another can avail. We state the following

respects: 1, In harmonizing the visions. 2, In rendering them reciprocally illustrative of each other. These then are the steps which we are attempting with respect both to Daniel and Isaiah; and at the same time, steering clear, as much as possible, of all applications of these prophecies even by *divine* authority. And be it observed once more, that every celebrated critic, in *modern times*, who should explain the classics by any other method, would be scouted. Herein is seen the advancement of knowledge in criticizing profane writers of antiquity; and yet nothing of the kind is tried in respect to the Scriptures! But ignorance, idleness, and conceit, shelter themselves under the cover of respect to the promise of that Spirit who alone knoweth the secret things of God. Nevertheless, as Dr. Watts justly argues, If *study without prayer* be atheism, *prayer without study* is presumption. God works by means, and does not supersede his former gifts by later ones; neither is it the proper subject of Revelation to discover that which could be discovered without revelation in the use of study and method. I would only add to our remarks on this head, that I fully believe that if an angel from heaven were to explain the book of Isaiah in the simplest possible manner, to the prejudiced, to the idle, to those who had not leisure or disposition to study them, and make them out for themselves as well as they could, it would be to no purpose. *In order to judge upon any difficult question, who is right and who is wrong, it requires that we should previously exercise our own senses on that subject to the utmost.* This third step is precisely that which *Joseph Mede* made in respect to the

Apocalypse; and the efficacy of it was such as might be expected. He thus describes his own key to the Revelations, "If the order, method, and connection of the visions be framed and grounded upon supposed interpretation, then must all proofs out of that book needs be founded upon begged principles, and human conjectures. But on the contrary, if the *order* be first fixed and settled out of the indubitate characters of the letter of the text, and afterwards the *interpretation* guided, framed, and directed by that *order*, then will the variety of Expositions be drawn into a very narrow compass, and proofs taken from this book be evident and infallible, and able to convince the gainsayers. This is that method which I endeavoured to represent in my scheme, and demonstrate in the tractate annexed." *Mede's Works*, p. 581.

It is true, that these steps are not sufficient to enable us to make out any one of the prophets fully: nevertheless, they so lie at the root of all interpretation, that every part of the superstructure of interpretation, which can be proved not to rest upon these steps, instantly falls to the ground. Mr. Mede therefore justly adds, "What a number of ambiguities, uncertainties, and varieties of interpretation, will this cut off and strike dead at a blow! It would be as fetters and cords to hold in, yea as a gin to entangle our desultory and shifting interpreters." *Ibid.* p. 582. The sum and substance of this method is that if a man knows his own meaning better than any one else does, his own meaning must be sought from himself to the utmost. We commit our method now to the judgment of impartiality and good sense, and will endeavour to pro-



ceed with the application of it for the use of real students of prophecy. Those who do not think proper to *study* the subject in good earnest, with them we have no concern; according to the ordinary course of Providence, they are no judges in such matters.

I have already, I trust, so far opened the subject in my former paper, as to enable the student to see that the prophecies of Isaiah may be greatly illustrated by the method exemplified; and I would rather put others upon the investigation in the way proposed, than deprive them of the discoveries which await those who *translate* closely and impartially, and *harmonize* indefatigably. What a view of the volume of inspiration will flash upon every one, who will shut to the door of his closet, and pray for the divine blessing, while he excludes all prepossessions, reasonings, and imaginations, and allows the words of the Spirit to interpret themselves! *He shall see with his own eyes and not another, the mouth which no man can resist or gainsay.* Should the method I have proposed want further illustration and defence, I would refer my readers to Dr. H. More's Works, 1708, p. 643; Jurieu's Advice to all Christians, in his Work on the Prophecies; Dr. Cressener's Preface to his Demonstration of the Protestant Application of the Prophecies, 1690; and Whiston on the Revelations, 1744, Book ii. Introduction. and Bishop Hurd's tenth Lecture.

TEXTUARIUS.

W. R.'S REMARKS ON M. M. NOAH'S  
PROCLAMATION.

To the Editors of the Jewish Expositor.  
Gentlemen,

I HAVE been much interested by the account which appeared in your number for December, 1825, of the laying the foundation stone of a city of refuge for the Jews, on Grand Island, in the river Niagara, in North America; and of the commencement of a political existence, as a nation, of the children of Israel, by a revival of one of those forms of government which once existed among them, namely, that of the Judges, by the appointment of Mordecai Manuel Noah as their first Judge, all with the special sanction and under the constitutional authority and protection of the American Government. Mr. Noah is described as a citizen of the United States of America, late Consul of the state of New York for the city and kingdom of Tunis, High Sheriff of New York, Counsellor at Law, and now Governor and Judge in Israel; and the intended city is named Ararat.

It was naturally to be expected, as has happened, that sarcasms and scorn would, at first, be thrown out against this proceeding; but I consider the whole circumstances attending it, as a visible additional, and most important interposition of the Divine Providence, in behalf of the children of Israel, at the present ominous crisis respecting them, and to be calculated to produce the most wonderful and favourable results to that highly distinguished nation. The whole, as the accounts shew, was gone about with that dignified solemnity and decorum, which became such an im-

portant and interesting ceremony, was countenanced by all the public authorities; and excited an unusual interest among the inhabitants of the surrounding country, to a very considerable extent; and among the Indian tribes connected with it, who are there stated as supposed to be descended from the ten tribes of Israel, respecting whose situation great anxiety has long existed among serious Christians, who "have been looking and anxiously waiting for the consolation of Israel."

When the children of Israel were delivered from Egyptian bondage, they were a united and a numerous people; and, if I may be allowed the expression, they were *fostered* in the land of Egypt, which has been denominated "their cradle;" and, in spite of all the endeavours of Pharaoh to the contrary, they there became a great and formidable nation. I am inclined to think and to believe, that as a prelude to their second deliverance from a bondage much more galling and injurious to them than that of Egypt ever was, namely, sin and corruption, a large portion of the Jews will be again congregated into some one place or corner of the Christian and civilized world, and brought under a political existence or government among themselves, similar, in some respects, perhaps, either to that of the Theocracy, or of the Judges, before any other of a more public and distinguishing form will take place; and that some particular station will be fixed upon for the site of the government, long before a general reunion of the whole twelve tribes shall take place. Indeed, it appears to me reasonable to suppose, that such a sta-

tion must be absolutely necessary, where a common co-operating national organizing power should exist, to facilitate the exertions of Christians, in all the four quarters of the world, in accomplishing the gathering together and enlightening the nation of Israel.

However fanciful or imaginary the idea may be thought, I consider North America, of all the places of the world, to be the most suitable, and, in every respect, the most convenient, for the re-union and gathering together of a great part of that portion of the Jewish nation, which at present is scattered in different parts, and which is not under any kind of political existence, or occupying exclusively any certain territory, in other quarters of the world; and as the Jews were never persecuted there, perhaps America may have the distinguished honour conferred upon it, of being principally concerned in such a restoration, and of furnishing the site of their first political national restoration and form of government.

The city of Ararat can never be supposed to spread to such an extent, as to contain the whole who may embrace the offer held out; but in North America there is a sufficient extent of ground for encouraging such a convocation, and temporary settlement, until the great mass at present in existence, of all the twelve tribes, shall be united under their respective tribeships, and coalesce anew, as one distinct and united people: and the form of the American Government is better calculated for that purpose than, perhaps, any other, not being entangled in the maze of European politics, and therefore, more in-



dependent, and also well suited to afford protection to such a temporary government, as is necessary for the Jewish nation.

The ways of the Almighty are slow in their progress, with regard to his dealings with all his children, Gentiles as well as Jews. The Jews are the elder; and such was ever his mode of procedure as to them. We are the younger branch of his numerous family; and such also has been his mode of proceeding as to us. But let them and us remember, that all his promises and predictions respecting us both, as to fulfilment, are no less sure, and that in Christ Jesus, our and their Saviour; "they are all yea, and amen, to the glory of God the Father."

Besides, it may be observed, that the North American Indians, who appear to be divided into tribes, are considered as of Jewish extraction, or a part of the ten tribes; and, if I mistake not, I have seen the same remark some where lately made, as to some of the remaining aborigines of South America, which is equally probable.

As to the North American Indians, it has been supposed, that part of the ten tribes "may have passed from the continent of Asia to that of America at Bhering's or Cook's Straits." It is said, in Lingard's account of Capt. Cook's voyage, "that these straits are but fourteen leagues over; about twice the breadth of the straits of Dover; and that many have passed over in boats."

In a curious and learned pamphlet, published in London, in 1650, entitled, "Jews in America, &c. by Mr. Thomas Thorowgood, B.D. one of the Assembly of Divines," it is stated that "Grotius con-

fidently says, we have so many witnesses, that the Americans be circumcised, as it becomes not a modest man to deny it; and that among the rarities brought from those quarters, Pancillorus speaks of stony knives, very sharp; and his illustrator, H. Salmuth, shews that the Jews of old did use such."

William Penn says of the natives of Pennsylvania, "For their original I am ready to believe them of the Jewish race, I mean of the stock of the ten tribes, and that for the following reasons: First, they were to go to a land not planted or known, and he that intended that extraordinary judgment upon them, might make the passage not uneasy to them, as it is not impossible in itself, from the easternmost parts of Asia to the westernmost of America. In the next place I find them of like countenance, and their children of so lively resemblance, that a man would think himself in Duke's-place or Bury-street, in London, when he seeth them. But this is not all; they reckon by moons; they offer their first fruits; they have a kind of feast of tabernacles; they are said to lay their altar upon twelve stones, &c." (See a general description of Pennsylvania, by William Penn). Various other authorities to the same purpose may be obtained.

From these circumstances, such an establishment as that which Mr. Noah has projected, cannot be viewed as visionary, for he certainly must have made himself acquainted with the history of the tribes of North American Indians; and from other histories respecting them, those of East and West Florida, Georgia, South and North Carolina, and Virginia, have many

rites and ceremonies entirely Jewish; and their division into tribes, their worship of Jehovah, their manner of counting time, &c. &c. are of that description. See Adair's History of American Indians, published in London, in 1775. Such investigations are peculiarly appropriate and interesting at the present time.

I likewise saw, in a newspaper, some proposal by a gentleman in London, to form a similar establishment for Jews, as that of Mr. Noah; and if I mistake not it was to be in one of the Floridas. All these circumstances are calculated to call the attention of the Jews to their present forlorn condition, seeing they have no means of atonement for sin, no means of approach with acceptance to an infinitely Holy God, who cannot behold iniquity or sinful beings, but with abhorrence; and that there is no way of approach to him but through a crucified Saviour, the Lord Jesus Christ.

The letter of the Grand Rabbi of Cologne, extracted from the *Journal des Debats*, and published in your last number for January, 1826, if it be a real one, only tends to shew, either the very great ignorance of this Grand Rabbi of the prophecies respecting the restoration of the Jews, or the lamentable infatuation and obduracy to which he is still subject.

Major Noah should have waited some time, before making any such offer, if he has really made it, as he might have expected that this Rabbi, and his two brethren, to whom he refers, would not be very ready, so early to unite in his views. No one will dispute with this Rabbi, that God alone knows the epocha of the restoration of Israel; but this we also

know, that when God, by his Son Jesus, prophesied of the special signs that would precede the destruction of their city and temple, the Scribes and Pharisees paid no regard to these signs when they did actually come to pass, and therefore perished in the general ruin.

Jesus directed these infatuated rulers to look at the "signs of the times," and we, in like manner, should request of this Rabbi and his venerable brethren too, to look "at the signs of the present times." They never will get such a sign as they allude to, nor is there any thing in their Scriptures to lead them to expect it. It is in them a most grievous delusion. So far are their most important prophecies from referring to any such antecedent prognostication of their restoration, Ezekiel's sublime and explicit prophecy, although allegorical of their restoration, namely, the resurrection of the dry bones, clearly and explicitly shews; that it is to be both gradual, and almost imperceptible, meaning the gradual union of the component individuals of every tribe, so as to form a political one. First the sinews, then flesh, then skin, and last of all the quickening, or the receiving of life. These great men should therefore be requested to make themselves better acquainted with their own Scriptures, before they speak so contemptuously of an Institution, that in process of time may prove a blessing to a large portion of their brethren.

I am unwilling to occupy too large a portion of the Expositor with any more remarks at present. What I have stated may, perhaps, induce others afterwards to take up the subject. And if you

shall judge this communication worthy of a place in your useful miscellany, it might perhaps be well to insert it, if you can do it conveniently in an early number.

I am with great respect,

Yours, &c. W. R.

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RABBI CROOLL TO ELOA.

My dear Sir,

IN the *Expositor* for November, 1825, I have received your address to the house of Israel; I have waited to see whether any one of my brethren would answer your paper; but as not one of them has come forward, I have considered that the task is left for me, to let you know the real truth of your paper, and of its contents.

*Eloa.*

You are addressed by one, who is most truly interested in every thing that concerns the ancient people of God, and would wish to promote the spiritual welfare of all who are of the house of Israel.

*Crooll.*

I do believe that your motive is very good, I also believe that you are a well wisher to Israel; but, my dear Sir, I assure you that I am grieved very greatly, and feel much for you, that you have not yet learned by so many papers as I have sent you, that the Jews stand in no need of your assistance, nor of the assistance of any of your brethren in their spiritual welfare. If you have one loaf of bread in your house, to whom should you give it? to your own family or to strangers? The strangers are the Jews; are you not aware that the salvation of Israel is sure; for they have that promise not of man but of God: look in the *Expositor* for November, 1825, and there you will find the truth. Methinks

that you will not deny that there are thousands of wicked Christians and good for nothing, they, even they, stand in need of assistance for their spiritual welfare, but not the Jews; and, besides this, your address, and all the contents thereof, has nothing in itself to convince the Jews, as will appear in the sequel.

*Eloa.*

ON THE JEWISH GENEALOGIES.

If I have stated your objection right, will you allow me to make one observation? It is only in the line of Aaron, not of Judah, that the names of females are excluded in the genealogies of the Old Testament.

*Crooll.*

This is only your own invention, and a new doctrine, that the females are excluded only in the line of Aaron, not of Judah. This assertion wants proof, but by what means will you convince me that I must believe it? Where is your Scripture authority? You have none, nor can you find any in the whole of the Old Testament; therefore, what you advanced on this head stands for nothing; but it is in my power to contradict every word you have uttered, by the authority of the Holy Scriptures, that all the twelve tribes are alike in the point of genealogy. Your eighteen ladies will prove nothing, for a female of the house of Israel could never have a genealogy of herself; a man's pedigree is totally depending on the father, but not on the mother. "Take ye the sum of all the congregation of the children of Israel after their families, by the house of their fathers," (but not by *the house of their mothers*) Numbers, i. 2. Now mark the latter part of our quoted text.



"with the number of their names, every male by their polls." Do you not observe, that not even one woman out of the whole nation is mentioned? All this ought to convince you, and all your brethren, that a Jewish woman has no genealogy of herself. Will you now contradict this statement? But, if you do, you contend with God and not with man. God says, that a female in Israel shall have no genealogy; but you endeavour to contradict even the word of God. Now, shall I believe your word or the word of God? Must I not believe rather the word of God than yours? And forasmuch as Christ had no man for his father, but only a mother, on that very account he could not be of the house of David, and, if so, he could not be the Messiah. This is also confirmed by another part of Scripture. "Thus saith the Lord, David shall never want a *man* to sit upon the throne of the house of Israel," Jeremiah, xxxiii. 17. Mark the sentence, "a man," but not a woman, nor the son of woman; and that the genealogy of the house of David should always remain in the line of the man, therefore the throne was never mounted by a daughter of David.

*Eloa.*

And I ask you why are the names of no less than eighteen women mentioned in the second and third chapters of 1 Chronicles, if their descent is not allowed as equal to that of the males.

*Crooll.*

Is there only eighteen women mentioned in Scripture? I find for you more. There is Hagar, Milcah, Reumah, Gen. xvi. and chap. xxii. Judith, Bashemath, Gen. xxvi. Mahalath, Gen. xxviii., Deborah, Gen. xxxv., also Gen. xxxvi., in

this chapter you will find a number of women mentioned. I ask you now, why are these women mentioned? And if you can tell it, I also will afterward tell you why your eighteen females are mentioned.

Next I shall come to consider your eighteen females; the first on your list is Shua. This woman brought forth to Judah three sons, Er, Onan, and Shelah. This Shua was not the wife of Judah, nor the mother of Judah's three sons; but Shua was the father of the wife of Judah. The name of the wife of Judah is not mentioned in Scripture; on that account we know not her name.

*Question.*

What pedigree will you ascribe to the wife of Judah? Are the three sons the sons of Judah, or of his wife. If they are the sons of the woman, then the three sons, Er, Onan, and Shelah, are not Jews, but Canaanites; but if they are of the genealogy of Judah, then they are Jews; but who is to decide this question? Not I nor you; but it is decided by the word of God, for God calls these three sons the sons of Judah, but not the sons of the woman.

Tamar is the first woman on your list. This woman we know not of what nation she was. She had two sons, Pharez and Zerah. Are these two sons to be after the genealogy of their mother? The question will be, To what nation must they belong? We know not the nation of their mother what it was, therefore, the mother of Pharez and Zerah had no pedigree of herself; but why shall we multiply words on such a frivolous subject, which has not the least foundation to stand on. Holy Scripture must be our guide. We

are told in the fourth chapter of 1 Chronicles, that Pharez was the son of Judah, but not the son of Tamar, and in the same manner all your eighteen women must be considered.

Now, my worthy Sir, here is sufficient proofs for you, that no woman, whether she is a daughter of Israel or not, could ever have any genealogy; but all goes after the father.

*Eloa.*

And the words in Genesis; the seed of the woman bruising the serpent's head, certainly point out the line of the Messiah being reckoned by the female side, and not by the man's, or it would have been, the seed of the man, not of the woman, shall bruise the serpent's head.

*Crooll.*

Your paper is wrong from the beginning unto the end, for we nowhere find in Scripture, that the Messiah is called the son of a woman, but the son of David. This we find, but not your own imagination, or your vision. Your words may be contradicted even by the authority of the New Testament, for I never could find in any part of the New Testament, that Christ called himself the son of a woman, but called himself always the son of man.

CROOLL.

Cambridge, Dec. 5, 5586.

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*To the Editors of the Jewish Expositor.*

Gentlemen,

YOUR insertion of the American documents respecting Mr. Noah, encourages me to forward to you an account which I have recently received from that country, of the visit of Bishop Soule, of the Methodist connection, to a part of the

North American Indians. That people are now, it would seem, attracting considerable notice, and I need not inform you that Mr. Adair and Dr. Boudinot, two writers of great respectability, have adduced many arguments to prove that they are descended from the outcast tribes of Israel. As those authors had personally resided amongst them, their testimony is certainly entitled to attention. Whatever authentic information then can be collected respecting that people, cannot be unsuited to your pages, or uninteresting to your readers. With this conviction I commend the following letter to their perusal.

I am, Gentlemen, your's, &c.

PHILO-JUDEUS.

—

LETTER FROM BISHOP SOULE, GIVING AN ACCOUNT OF A VISIT TO THE INDIAN MISSION, AT UPPER SANDUSKY.

*Gallatin, Tenn. Nov. 13, 1824.*

Dear Brother—Shortly after the close of the General Conference, I left Baltimore, and proceeded to Sharpsburgh, where I met Bishop M'Kendree, who had set out a week before me. Since that time we have generally travelled in company, visiting the churches, and preaching on our way. We have been mercifully preserved in safety and in health, in a sickly country, and at the season most subject to the prevalence of disease. In the path of duty we walk unhurt on fire. To God be all the praise.

Sat. Aug. 14, we left the Wyandot mission at Upper Sandusky, after having spent a week with the mission family, and in visiting and receiving visits from the Indians. The change which has been produced, both in the temporal and spiritual condition of this people, is matter of praise to Him, "who has made of one blood all nations of men to dwell upon the face of the whole earth;" and cannot be view-



ed but with the most lively pleasure by every true philanthropist. Prior to the opening of the Mission among them their condition was truly deplorable. Their religion consisted of Paganism, improved, as they conceived, by the introduction of some of the ceremonies of the Roman Catholic Church. Hence, although they were baptized, they kept up their heathen worship, their feasts, their songs, and their dances; sad proofs of their deep ignorance of God, and of that worship which he requires. In this state the belief in witchcraft was so strong and prevalent as to produce the most melancholy consequences. Numbers have been put to death as witches, under the influence of this belief. Their morals were of the most degraded kind. Drunkenness, with all its concomitant train of vices, had overrun the nation. Poverty, and nakedness, and misery, followed in their desolating course. In this condition the chase was their chief, if not their only resource. The cultivation of their lands, although among the most fertile and beautiful in the western country, was almost entirely neglected. To the comfort of domestic life they were consequently strangers. Such were the Wyandot Indians when the missionary labours were commenced among them. Their present situation presents a most pleasing contrast. A large majority of the nation have renounced their old religion and embraced the Protestant faith, and they generally give ample proof of the sincerity of their profession by the change of their manner of life. Those especially who have joined the society, and put themselves under the discipline of the church, are strictly attentive to all the means of grace, so far as they understand them, in order to obtain the spiritual and eternal blessings proposed in the Gospel: and the regularity of their lives, and the solemnity and fervency of their devotions may well serve as a reproof to many nominal Christian congregations and churches. As individuals they speak humbly, but confidently, of the efficacy of divine grace in changing their hearts, and of the witness of the Spirit, by which they have the

knowledge of the forgiveness of their sins, and of peace with God, referring others to the *outward* and *visible* change which has taken place, as the evidence of the great and blessed work which God has wrought among them. The happy effects of the Gospel are becoming more and more obvious. Their former superstitious have almost entirely yielded to the force and simplicity of truth. Their wandering manner of life is greatly changed, and the chase is rapidly giving place to agriculture, and the various necessary employments of civilized life. The tomahawk, and the scalping knife, and the rifle, and the destructive bow, are yielding the palm to the axe, the plough, the hoe, and the sickle.

It is delightful to notice their manifest inclination to the habits of domestic and social life. If we may depend on the correctness of our information, and we received it from sources which we had no reason to dispute, those of the Indians who have embraced the Protestant religion, are generally, if not unanimously, in favour of cultivating the soil, and of acquiring and possessing property on the principles of civilization. This, with suitable encouragement and instruction, will lead to a division of their lands, personal possession of real estate, and laws to secure their property. The national government, in its wisdom and benevolence, has adopted measures for the instruction and civilization, not only of the Wyandots, but also of many of the Indian nations on our vast frontiers; and the Christian missionary, animated with the love of souls, whose great object is to do good on the most extensive plan within his power, will rejoice to contribute his influence to promote the success of these measures. Such is the relative condition, the education, and the habits of the Indians, that much depends upon the character of the government agents, the missionaries, and the teachers employed among them. They must be instructed and encouraged both by precept and example. Happy will it be for the Indians when the efforts of their civil, literary, and religious agents are thus harmoniously united. With such a joint exertion

there can be little doubt but the Wyandot nation will, at no very distant period, be a civilized, religious, and happy people. It is to be feared that a number of traders near the boundary lines of the Indian lands, have, by supplying them with whisky, and other articles, contributed in no small degree to prevent the progress of religious influence and civilization among them. This destructive traffic calls the Indian to his hunting ground to obtain skins to pay his debts, and at the same time it affords the means of intemperance and intoxication, from whence arise quarrels, and sometimes bloodshedding. Will not this be required in the great day of righteous retribution, at the hand of the white man? The reformed among the Indians see and deplore the evil, but have not the means of removing it.

Having thus far taken a general view of the former and present state of the Wyandots, I now proceed to a more particular narrative of our visit to the mission. We arrived at the mission-house on Friday evening, and found the family and school children in tolerable health. Saturday we visited the farm, the location of which is delightful and convenient. They have reaped a small crop of wheat and oats, and have about sixty acres of corn growing, as fine in appearance as any I have seen in the western country. They have also raised a fine crop of flax, and have a great variety, and abundant supply of vegetables. Three very important purposes are answered by this department of the missionary establishment. The family and school are supplied with bread by their own labour. The boys are furnished with an opportunity and the means of acquiring a practical knowledge of agriculture, and an example is exhibited to the Indians, who frequently visit the farm, and observe the manner of cultivation, and the advantages arising from it; and nothing is more obvious than their disposition to imitate. Hence their fields are opening, and in many instances present the most pleasing and promising appearances. The buildings on the farm are neat and convenient, but not sufficiently roomy for the accommoda-

tion of the increasing household. They will therefore be under the necessity of enlarging them. They milk ten cows, and make plenty of butter for the use of the family, which is composed of about seventy persons.

Sabbath,—We attended public worship with them. A large number of the Indians assembled, some of whom came sixteen miles, which is their regular practice on the Sabbath. Bishop M'Kendree preached to them by an interpreter, and I addressed them after him through the same medium. Prior, however, to the opening of the meeting in English, Mononen prayed, and they sang a hymn in their own language. After the regular exercises were closed they held a prayer-meeting, in which a number of the Indians prayed in the most solemn, impressive, and affecting manner. It was truly delightful to notice the solemnity, attention, and pious feelings of this assembly, so recently emerged from the ignorance and stupidity of their pagan state. After four or five hours employed in devotional exercises, it was with manifest reluctance that many of them retired from the house of prayer. Devotion appears to be their delight. In view of such a scene my heart kindled with gratitude to the Father of Mercies, and I was ready to exclaim, with pleasing admiration, "What hath God wrought!"

Monday,—We visited the school, and examined into the progress of the boys and girls in their learning; and the result was most encouraging. They spell and read with great propriety. Several classes are reading in the Testament, and one large class in the Preceptor, or English Reader. They are also making good proficiency in writing. Of their native genius and vivacity they give demonstrative evidence. Indeed I am persuaded that I never saw an equal number of children together in any school, where there was a greater display of intellect, or a more obvious capacity of improvement: and I am certain I never saw a school where there was equal subordination, peace, and quietness. The boys engage in the various labours of the farm with readiness, cheerfulness, and pro-

priety; and we had the pleasure of seeing the girls sew, spin, and weave, and variously employed in the business of the family; in all which, considering their circumstances, they certainly excelled.

Tuesday,—We met, agreeably to previous invitation, a number of the Indian leaders, among whom were several of the chiefs, and the Moderator in the national councils, together with two interpreters. After opening the meeting with prayer, Bishop McKendree informed them that we should be glad to hear from them how the church was prospering—the state of the school, and whether any thing more could be done for its prosperity, with any other matters which they might wish to communicate; assuring them that we were their friends, and would be glad to do them all the good in our power. After the interpreter had fully informed them of our wishes, a momentary pause ensued, when they arose and spoke in succession, as follows:—

*Mononcu*.—"My old brothers, I have many reasons to praise God for myself and for my nation. I believe that God has begun a great work, and hope he will carry it on. I have tried to talk to my people, and to pray for them. If I know my own heart, it is my intention to be wholly for the Lord. I believe that religion is in a prosperous state, and that those who have professed are generally stedfast. The wicked have been taught that there is no half way place for them; I often feel infirm and weak, but I trust in God. My constant prayer to God is, that his work may revive, that his people may be blessed, and that the wilderness may flourish. I am sorry that some of the older brethren are absent who could speak better, and give you more information than I. I am not able to communicate my own mind. Brother Finley will be able to give you better information than I can. Last spring, when brother Finley was gone, there was some difficulty. We seemed to be discouraged, and were like children without a father; and some were disposed to go away. The wicked Indians were encouraged by his absence, and did all they could to

turn away others who were weak, from the right way; but, since his return, things have gone on better, and are now nearly as prosperous as they were before. I believe that God has appointed our brother Finley for this mission. All those who are religious in the nation, if they were here, would speak the same thing. The people in general are attentive to the word, and many come a great way to worship, and I believe there will be a great work of God. I am thankful that my old brothers have sent brother Finley, and hope they will not take him away. They might send another man, but they cannot send one so well acquainted with the affairs of the Indians. We know him, and he knows us, and can live like us. I believe every brother in the nation is praying for brother Finley to stay. Many of our old people are rejoicing for the blessings of the school; for the great change which has been produced by it. Before the school was set up, our children were wild, like the beasts of the wilderness. They are not so now, but are tame and peaceable. I have seen many of the children on their knees, praying in secret. We old people cannot expect much benefit from the school ourselves; we are too old to learn; we shall soon go to rest; but the children will rise up improved, and the school and religion will improve, and benefit the nation in future generations."

*Punch*.—"I wish to say a few words to our brothers. I am weak; but God requires no more than he has given; and I have great encouragement when I consider the many promises of God, and the power he has to fulfil his promises. There is a great change in the nation since the word of God came among us. Our people are very different from what they were before. They do not speak as they did, nor act as they did. The work speaks for itself. The people are more industrious and attentive to their business. They used to live by hunting in the wilderness, and were wild, but now they work with their hands to provide comfortable things for the body."

*Peacock*.—"I thank God for the



privilege of meeting with our old brothers to-day. I have but a few words to speak. God has done great things for us. The people are greatly changed in their way of living. I was a long time between two opinions, whether I should hold on to the old way, or embrace the new. But God directed me to the right way, and since that I have always been determined to hold on. I shall not live long, and can do but little. But I hope the young ones who are springing up will carry on the work. I am much attached to our brother Finley; and I suppose the reason is, because it was under his prayers and exhortations that I was brought to know the truth. And this is the case with many of the nation.

*Sumenduwat.*—I am thankful to God that he has been so kind as to bring our old gray headed brother to us again. I will inform our old brothers, that though I am young in the cause, I enjoy the love of God. My tongue is too weak to express what God has done for me, and for my people. The providence of the Great Spirit was wonderful in sending the Gospel among us, and in preparing the way before it came that it might be understood. No longer ago than I can remember, and I am young, we had a way of worship; but it was all outward, and there was nothing in it to reach the heart. Those who taught us would say good things, and say and do bad things. But now they live as they speak, and the people are affected. They weep, and their hearts, and words, and actions are changed. The school will be a great blessing. The children learn to read the word of God, and to work with their hands, and to be good. Some day they will rise up to preach the word, and teach the nation. It is impossible to describe the mighty change which has taken place. Go into families morning and evening and you hear them praying for the spread of the Gospel in the wilderness, and many weeping and rejoicing for what God has done. This is all God's work. He will continue it. We must be faithful and leave it all to him. My word is very feeble, but my brothers

can draw out my mind, and know what I mean; and they will excuse the weakness of my speech."

*Gray Eyes.*—"My language is weak, and I have not much to say. My brothers will excuse the weakness of my words. My heart rejoices every day for what God has done in the wilderness, and I believe he will carry on the work. Some are too much inclined to go away into the wilderness to hunt, and this weakens their religion; but this is wearing away, and the people are more disposed to work with their hands, to make fields and houses, and have things comfortable. The providence of God is wonderful in raising up for us two men, by whom we could understand the good word when it came among us. We thank God for what he has done. He has done all. He has provided all."

*Big Tree.*—"I am young, but I wish to say a few words. God has done a great work in this wilderness, which but a short time past was in great darkness. There is now much zeal in his ways. When you go into families you hear the old people and the young people talking about this good work, and what God has done for them. When our brother was preaching last Sabbath, and telling what effect the good word had wherever it went, I looked back and remembered what we were before the word of the Lord came among us, and what effect it had. Many witnesses were there of the truth of our brother's word. The school is a great blessing. When my little children come home from the school, they talk about the good things they have learned. They are very much altered—much better than they were. I have been a very bad man, but God has changed my heart, and I now love God, and wish to do right; and to do good to my people and to all men."

*Washington.*—"This has been a very wicked place. Much wickedness has been committed here. And I have been a very wicked man. But now when I go round among those who were very bad, I find them sober, and praying, and weeping, and striv-

ing to serve the Lord, and to live well. Religion is sometimes high, and sometimes low. They do not always get along alike. But God is carrying on his work, and I believe it will prosper. Some people ask why we are so fond of our brother Finley? I suppose it is because we have been blessed through his labours."

*Driver.*—"I wish to speak a few words. I am like one set out to follow a company which had gone before. But I have much cause to bless God that I have set out, and since I started I have been always determined to hold on, and live according to the good word. Sometimes there are little jars in the church, as there will be among children. But when these jars take place we pray to God, and peace is restored. God has done a great work for me and for the nation. Sometimes through the eye of faith I can view the beauties of heaven; and I rejoice in the prospect of it. I believe God who has begun this work will carry it on; and that the school is the place from which the word of God will start out. And I pray God to bless the children, and make them teachers and leaders of the nation."

*Two Logs.*—"Brothers, I am thankful to you for coming so far to see us, and to know what God is doing for us: and I thank God for sending you, and preserving you on your way. Brothers, you desire to know our state. But to let you know what our present state is, I must go back and tell you what we were before the word of God came among us. Brothers, it is not a great while ago that we were a very wicked people—we were lost, and in darkness in the wilderness. We were bad, and doing every thing that was bad. But then we were baptized, and sung, and danced, and pretended to be religious. But the religion we had then did not make us better men. Here you see us—we were all wicked men—we got drunk, and did every bad thing. Our wickedness was too bad to describe. But we did not do all these things with a wicked design. We did not know that all this that we did was wrong. We hope the Great Spirit will excuse some things because

we were ignorant. Brothers, I have told you what we were; I will now tell you the change. The Great Spirit sent a good man among us to teach us the true religion of the word. He was taken away, and another was sent. The word took hold, and the old practices were given up, and bad men became good men. In the old state the men and women lived almost like the beasts; but now they are married, and live according to the word. And the men love and keep their wives, and the women love their husbands, and they live together in peace, and love, and take care of their children. Brothers, you can now judge for yourselves. The work speaks for itself. Blessed be the Great Spirit for all he has done for us."

*Joseph Williams.*—"I wish to speak a few words. My brothers have spoken of the work. I believe that all the members would speak and say that the Lord has done wonders. The darkness has given way, and the light of heaven shines. The work is its own evidence, and God will carry it on."

*Mononcu* then rose, and closed the communications on the part of the Indians, as follows:—"My old brothers, you have heard your young brothers of the wilderness in their way. You can now judge for yourselves what the state of the church is, and what is necessary for us. Brothers, we are weak and helpless in every thing, and need help and advice from you. I am sorry our older brothers are not here; but I will make one request, and I am sure the whole nation would speak the same,—let our brother Finley continue with us. If he should be taken away, the wicked would grow strong, and the weak members would be discouraged. The school would be weak, and the little children would come round him and weep as if their father was leaving them. We ask that he may be continued with us. Death will soon part us—we shall not live long. But I hope we shall all meet in heaven, and be happy for ever. I thank the good people every where who have been kind in helping us, and sending the good word to us; and those who have fed, clothed, and taught our children.



And I pray that the work of the Lord may continue and increase, and that all the children of the wilderness may receive the blessed word."

Here closed this dignified chief; but his noble soul was full and overflowing with his subject. Never did feelings more pure animate the heart of man; for they were evangelical. With a countenance beaming with all he felt, and with eyes flowing with tears, he left his seat and flew to embrace us. The scene was indescribable. After they had closed their talk we addressed them collectively, expressing our satisfaction and pleasure in meeting them, and in hearing from them the things which they had communicated, and especially in visiting the school, and noticing the improvement of their children. At the same time they were encouraged to persevere both in religion and civilization. This truly interesting and profitable interview being closed, we dined together in the dining-room of the missionary family, and then parted with those feelings of Christian fellowship, which are not often experienced in the circle of the rich and the gay. It is the order in the missionary establishment, for the missionaries, their wives, the hired men and women attached to the mission, the Indian children, with visitors of every colour, and every rank, to sit down at table together, and no subordination is known but what arises from age or office.

Wednesday—We commenced visiting private families, and were not a little gratified with their cleanliness, order, and decorum in their domestic affairs.

Thursday—Bishop M'Kendree continued visiting from house to house, attended by an interpreter. In these visits experimental and practical religion were the subjects of inquiry and conversation. Questions embracing conviction, conversion, and the evidence of acceptance with God, were answered clearly, readily, and satisfactorily. In several of the families thus visited there were sick persons. In these the blessed effects of the grace of God in changing their hearts, were clearly manifest. Patience, confi-

dence, and peace in their afflictions, with humble triumph in prospect of death and immortality, were as evident in these Indians, so recently converted to the Christian faith, as in others who have lived and died happy in God, in lands long illuminated by the light of the gospel. They appear to have embraced the gospel in its simplicity and purity, uniting faith, experience, and practice. Considering the circumstances under which they have been placed, it is matter of pleasing astonishment, that they have so clear and consistent ideas of the fundamental doctrines of the gospel, as, from various sources of evidence, we found them to possess. Of the Trinity in unity; of the fall and depravity of man; of redemption by the death of Christ; of justification, or the pardon of sin by virtue of the atonement through faith, and of regeneration and sanctification by the agency of the Holy Spirit; of all these they have such ideas as, associated with the effects, authorize the belief that the Spirit of God has written them on their hearts. In their religious conversation, in their public instructions and exhortations, but especially in their prayers, they use the names of the three persons in the Trinity with peculiar solemnity, offering their petitions to each. "*O! Hommen-dez-zuh. O! Jesus. O! Such-ca-sah,*" frequently occur in their prayers. The true import is, O God the Father, O God the Son, O God the Holy Spirit. These titles do not often occur united, but various petitions and thanksgivings are addressed to each.

This may be considered as a digression from the path of narrative, but I thought it too important to be overlooked, and knew not where to introduce it more suitably. To return. While the bishop was employed in visiting and instructing the Indians, I visited, accompanied by brother Finley, a new settlement of whites, about ten miles from the mission establishment, near the western boundary of the reservation. Verily these people were like sheep without a shepherd. About sixty collected to hear the word, and I have seldom preached the gospel with

greater satisfaction to my own soul, in the spacious churches of our most splendid and populous cities. They seemed to be hungry for the bread of life. The old and young appeared to hang on the lips of the speaker with fixed attention, while tears and sighs evinced the interest they felt in the subject. O what a field for the missionary of Jesus! Calls are repeated from the white population of these vast frontiers, as well as from the Indian tribes, to come and help them. Lo! the fields are ripe, and ready for the harvest; but where are the willing labourers? Lord raise them up and send them forth into thy harvest. O! that the spirit of Wesley, of Coke, of Asbury, names of precious memory, may remain with us their sons in the gospel.

Friday was chiefly employed in conversations with the family, and with visitors, and in making necessary preparations for leaving the establishment.

Saturday morning we set out, after an affectionate parting with a family rendered dear to us, not only by the importance of the work in which they are engaged, and their truly laudable zeal in the prosecution of it, but also by the kindness and cordiality with which we were received, and which seemed to increase with our continuance with them.

After spending such a week, every

day of which developed new and interesting subjects,—a week in which, for the first time, I became an eye and ear witness of the power of the gospel over fallen man—in which, for the first time, I heard the praises of *JEHOVAH*, from lips which had never pronounced a written language. I shall never think of *Sandusky* without pleasing recollections. Before I close this already protracted communication, I will observe that *the talk* of the Indians as previously noticed, was taken down as the interpreter gave it, and as nearly in his words, as his imperfect knowledge and use of the English language would admit. The whole talk of *Sumenduwat*, of *Driver*, and of *Two Logs*, is almost verbatim as delivered. After the talk was closed, the two interpreters were invited to a room, and the whole was carefully read over to them for the purpose of examination, and they pronounced it to be correct. I am, however, confident, that many valuable ideas and figurative beauties are lost by the translation, especially as the interpreters have but a very imperfect acquaintance with our language. If the whole, or any part of this communication, shall be thought of sufficient importance to appear before the public, it is cheerfully submitted.

Yours in the gospel of Christ,

J. SOULE.

## PROCEEDINGS OF THE LONDON SOCIETY.

### POLAND.

#### THE LATE EMPEROR OF RUSSIA.

THE decease of Alexander, Emperor of Russia, is an event which must be contemplated with more than common concern by the friends of Israel.

Under the all-controlling Providence of God it happened that this monarch had in his dominions, a greater number of the Jewish nation, than is to be found in any

other country, and to the same cause we must ascribe it, that he had an unfeigned desire to promote their temporal and spiritual welfare.

It is pleasing to reflect, that one of the last acts of the late Emperor in Poland, was to renew his sanction of our missions to the Jews, thus shewing that his desire for their spiritual benefit was unabated. He also had (we know from good authority) recently es-

established a committee in Poland, for the express purpose of promoting the moral and civil improvement of the Jews. This Committee consists of a Director, Count Zaleski, and of two Assessors, Counts Krasinski and Widwick. To this Committee has been added a Chamber of Consultation, (composed of a President, who is Counsellor of the Court of Russia, and who, for eleven years past, has been studying whatever relates to the Israelites,) of five Israelitish Members, and of five Israelites as Assessors.

The object of the Committee is to propose improvements necessary in the legislation which regards the Jews, and to establish a good school of Rabbis and instructors, and schools of industry for boys and girls.

Having mentioned these proofs of the good will of the late Emperor towards the ancient Israel of God, we can add, with thankfulness, that there is no ground to apprehend a different line of conduct in his successor; and the Grand Duke, who will, it is presumed, continue Viceroy of Poland, has, in times past, (as our readers well know,) shewn to our Missionaries at Warsaw, the greatest kindness and condescension.

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JOURNAL OF MR. M'CAUL.

(Continued from page 37.)

July 1, 1825.—Ten o'clock passed and no Jew came. At last two boys came in. I spoke to them and gave one a tract: I followed him to the door, and saw a Jewish woman take it from him, and begin to read. Upon this I called another boy, who was in the same shop, and gave him the "tract for Jewish women." Afterwards came a number of poor unlearned Jews, who seemed in earnest: they listened with a serious attention and humility,

most strikingly different from the manner in which the learned hear what is said: one of them said that he had got three tracts from me, four years ago, in Warsaw. They were taken away by the Jews, when he was absent from home. These three Jews have since been baptized in the Romish Church. An old Jew, from a neighbouring village, came to beg tracts: I asked him about the Messiah; he replied, "I am not learned enough to answer."

"Do you wish to have a part in the world to come?"

"Yes."

"How are you to get there?"

"I do not know, but I hope that I shall have it."

I then explained to him the doctrine of him who is the Way, the Truth, and the Life. As I did not intend to pass through the village he came from, I gave him two tracts, and a Jewish New Testament. To two others I also gave tracts. A ragged Jew-boy came into the room: I asked him, if he could read? and we found, to our astonishment, that he could translate the five books of Moses very well. We gave him Tract No 9, Christian having first read a part with him. A German peasant called on us. He had no Bible, could no longer speak German fluently, and seemed indifferent about religion. On speaking to him seriously, he bought a German New Testament. In the evening, two Jews stood talking before the window: I leaned out, and asked what news? One replied, "We don't like what is new, we stick to the old." I answered, that I was of their way of thinking, I also loved the old best: for instance, I preferred the Bible to the Talmud, and the commentaries; the former was old, the latter new. But still some new things might be better than the old: for example, the new covenant, quoting Jer. xxxi. To this the Jew replied, that the time would come when the new would be better than the old, but it was not yet come. I asked him, Why is a new covenant necessary? but as he did not wish to answer this, I then asked, Why is a new coat necessary? Is it not because the old one is worn out? So



also the old covenant is worn out, and therefore a new one is necessary? I went on to speak of the new heart, Ezek. xxxvi.

*Jew.* Every one thinks his own heart the best—you think yours, and I think mine.

*I.* That is not quite correct; I think of every man's heart that it is by nature desperately wicked, עקב הלב מכל ואנש הוא, and therefore it is that a new one is necessary.

In the meanwhile fourteen other respectable Jews assembled, to whom I spoke, first, on the nature of true repentance; shewing that, in order to repent, we must have "the spirit of grace:" secondly, on the insufficiency of repentance without an atoning sacrifice; explaining that this atoning blood must be more than the blood of beasts; because, by the law of Moses, there was no atonement for presumptuous sins: (בִּיד רָמָה) and lastly, who this sacrifice was—the Messiah, the Lord Jesus. I was heard quietly to the end, and must have spoken at the least a quarter of an hour. One Jew asked me, if I kept Sabbath?

"Yes."

"Which day?"

Another Jew answered for me, "Sunday." I replied, "Yes, Sunday, and if your rabbinical books be true, it is the proper Sabbath." For they say that the world was created on the first of Tisri, which cannot fall on Sunday; and your rabbies say, that it was Monday; reckon then seven days from Monday, and the seventh is Sunday. This is a rabbinical answer, but it saves much disputation, and gives time for more important subjects.

*July 2.*—We set out for Ostrow, where we arrived at one o'clock. We found it difficult to procure a lodging, but at last found one in the house of a Polish turner. He spoke no German, but was a Protestant: the cleanliness of his cottage indicated this. We soon visited the rabbi, a Chasid. We found an old man so deaf that we could not carry on a regular conversation: he was reading in the book of Zohar when we entered. In the next room were three Jews lying on a bed, one

was singing and clapping his hands and feet, making a most barbarous noise. This is what the Chasidim call the joy of the Sabbath, (שבת שמחה.) They came out soon after we entered. One, the rabbi's son-in-law, when he saw the Prophets and New Testament which we had brought for the rabbi, said, "Wares that are hawked at a house for sale are never good." To the rabbi he said, "It stinks; fui, fui; throw it on the earth:" and then again to us, "Go to the synagogue and darslian, (preach,) perhaps you may pick up some crazy fellows." I replied, that if it were our intention to pick up crazy fellows, we need not go so far; but we had come to speak to them concerning Messiah out of תנך, (Tnach,) the law, the prophets, and the Hagiographa. "That book is not Tnach," said he.

"Well then, bring your own."

Here the man who had been singing, began again to sing, and jump about the room, hoping to silence us by his noise. We cried out, that he profaned the Sabbath, (מחלל השבת,) and the rabbi put him out of the room. I now said, that I believed, as well as they, that Messiah would come, but also, that he was already come. The first Jew interrupted me, saying, "There is one God—Messiah is not come, but will come; and whoever does not believe that, is worse than a dog." In the mean time, several other Jews came in. I began therefore again, and was suffered to speak a little of sacrifice and repentance, when I was interrupted, by their asserting "that repentance was necessary only for those who were too lazy to do as many good works as would make up for the bad ones; and even though a man should not do this, though God might punish the sins, he must reward for all the good works; so every Jew who has done a good work—every time that he puts on his phylacteries, prays, pours water on his hands, &c. would have a good score." To which another added, "Every Jew earns the world to come, every time he says, 'Hear, O Israel, the Lord our God is one Lord.'"

Christian now proved to them, that man, since the fall, is altogether sinful. But the first Jew said, a man might commit sins, and yet be a saint, (he meant a Chasid.) Thus David, who had committed adultery, says, (Psalm lxi. 2,) "Preserve my soul, for I am holy." The dancer now danced in again, and sung most barbarously; he also pushed against us, and as the others laughed, we thought it best to go. Afterwards two came to our lodging, but one was very abusive.

*July 3, Sunday.*—In the morning I preached to the Germans upon the necessity of true repentance, from Luke xiii. 5, "Except ye repent, ye shall all likewise perish." The congregation consisted of twenty-five grown persons, besides children. They have no minister, but are visited once a-year. After the sermon I distributed German tracts and homilies, and made known that I had Bibles from the Bible Society for sale. The people received the Word of God with thankfulness. They came to kiss my hand after the service; and one old woman said, with tears, "I hope you will soon come again; we are quite forlorn here in Poland, but we see the Lord has sent us help." In the afternoon I heard a great noise from Jews outside the house; I therefore went out to invite them in, but they shunned me. I saw one with a large book, and it soon appeared that they had been preparing for an attack, as a crowd came into the room, headed by the man with the book. The book was the Prophets, with Rashi's commentary. The Jew had marked a number of passages—Ezekiel xx. 36, Zechariah, Micah, &c., which have not yet been fulfilled. He read them one after another, scarcely allowing himself time to draw breath, and not allowing us to reply. After he had done, I began to speak, reading the context of the passage in Micah; but as he had not learned the commentary to these verses, he was much confused, and searched in Rashi, but could find no explanation. Before this matter was settled, he began to quote all the passages which he could remember

against image-worship. In the mean while several other Jews came in, one rather a moderate man; with him Christian had a disputation of two hours, concerning the advent of Messiah, the person of Messiah, the offices of Messiah.—He granted that Messiah must have been born before the destruction of the second temple, that he was gone to heaven, where he was suffering for our sins; applying to him Isaiah liii. and from whence he would come again. He said further, that Jesus of Nazareth might perhaps be the Messiah. But he denied his deity; saying, that every righteous man (צדיק, i. e. who had done a great many good works) was an atonement for somebody or other. To Ps. xlix. 7, "None of them can by any means redeem his brother, nor give to God a ransom for him," he answered that it referred only to natural death, but not to sin. He also wanted to prove that it is of no consequence to know who is the Messiah, if we only believe that he will come. If this man had been alone, we might have had a more agreeable conversation with him, but the other Jews continually interrupted us, speaking against image-worship. Before the conversation was over, a third disputant came, to whom we had lent a New Testament, to shew him the true history of our Lord, as he quoted Toldoth Jesu concerning the Shem Hamphorash. He required of us to prove each fact by a verse out of the Old Testament; for instance, that an angel should appear twice to Joseph, &c. But the other Jew told him this was not necessary; that if it could be made out, that Messiah was come, and that Jesus was he, the rest might be easily believed. We distributed about twenty tracts, but those who had disputed would receive none.

*July 4.*—In the morning no Jews came. At last a great number of young men passed the window: two came in and asked for tracts, which when they received, they all went towards the fields, as I suppose, to read: no more came the whole day. As I saw the Jews did not come, I thought it would be better to leave a copy of each of our tracts and a Jewish New



Testament, with the surgeon, a pious man, who promised to lend them out as opportunity might offer, and to write me word how the Jews received them. At seven o'clock in the evening there were still no visits from Jews, and the surgeon came to beg that I would go to his house, where we had an exposition and prayer for the missions, as it was the first Monday in the month.

(*To be continued.*)

## PRUSSIAN POLAND.

### EXTRACTS FROM THE JOURNAL OF MR. REICHARDT.

By reference to our Number for November, our readers will find that circumstances which occurred at Posen induced Mr. Wermelskirch to remain at that place, and that Mr. Reichardt was therefore left to continue the proposed journey alone, intending to return to Warsaw by way of Breslaw. A letter received from him, dated Glogau, August 5, contains the following extracts from his journal.

*July 13, 1825.—Wednesday.*—We left Posen and arrived in the evening at Lissa, a town ten (German) miles from Posen, and inhabited by 10,000 persons, of whom, at least, the half are Jews. Mr. Becker was in this place two years ago, and distributed a great number of tracts, of which, alas! the greatest part have been destroyed. On this account I resolved to be sparing in books, but to endeavour to converse more with the Jews. The same evening I called on Con-Senior Cassius, to deliver him a letter from Gen. Senior von Diehl; through him I was made acquainted with the names of several other pious Christians, who might be useful to me.

*July 14.*—I called on the Rev. Mr. Winkler, and conversed with him about the best and most useful way of preaching. I afterwards was introduced to Professor Cassius and his brother, who is deacon, and a pious servant of the Lord.

*July 15.*—I called on Consistorial Rath, and Rector von Stephasius, who took me with him to the gymnasium, where I was allowed to attend two lectures, in the second and fifth classes, on the Greek language, and on geography. I then visited Senior Cassius, who kindly offered me his pulpit for the next Sunday, which I accepted. But I had not been long in his room when Prince Sulkowski, from Reussen, sent for me, and wished to hear some particulars of our missionary labours. He put several questions to me about our method of labouring among the Jews, and was much pleased to hear that we tell the Jews that Christianity is the true Jewish religion, and that every true Christian is a true Israelite. This prince is very much beloved. He expressed a wish that a missionary might be stationed at Lissa, through whom the attention of the Israelites might be more constantly excited, and have a greater opportunity of being instructed and built up in the Christian religion. I mentioned some of the difficulties in our way—that the impiety of professing Christians was one of the greatest, and which could be overcome only by the word of God being better known amongst them. The prince agreed that the distribution of the Bible, especially the New Testament, was quite necessary for our instruction; he thought, however, that young persons ought not to read every part of the Old Testament. I took the opportunity of suggesting to his highness that the final conversion of the Jews might be promoted by the government erecting schools for the Jewish children, in which they might employ such masters as had received a good education, and passed a strict examination. In the afternoon I was visited by Mr. B. a young proselyte, who was converted through the instrumentality of Mr. Hoff, and is now studying divinity at Königsberg. He had come to Lissa to visit his father, who is very friendly to him, and seems quite reconciled to his son having become a Christian. He told me that there were several Jews among his former friends, who were seeking after the truth, but though they expressed a

conviction of the truth of Christianity, and readiness to be baptized, he feared that their hearts were not changed, but that their motives were worldly. In the evening I went to the synagogue, but no opportunity being afforded of saying or doing any thing, I was merely a silent spectator, and could only pray that the Lord himself would have mercy on Zion.

*July 16.*—I went again to the synagogue, and spent the rest of the day in preparing my sermon.

*July 17.*—I preached in the Reformed church, on Hab. ii. 14, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." There was a large congregation, and among them were several Jews. In the evening I called on Mrs. —, a Jewess, and sister of Mr. —, teacher in ——. After some conversation, I told her that her brother wished to become a Christian, and found that she was not at all surprised, but said, that is now the course of the world, and especially of young people.

*July 18.*—I called on a Jewish family named —, and was received in a friendly manner. Two grandsons of the elder Mr. —, one a lawyer, and the other a linguist, were lately baptized at Berlin, and neither the father nor the grandfather made any opposition. Several other Jewish gentlemen were present, and all the proofs from the Old Testament, in support of Christianity, which I endeavoured to set before them, were well received; and all, even old Mr. —, approved of what I said. In the afternoon I had some conversation with the Rev. Mr. —, who has baptized several Jews. He thought it would be the best way of converting the Jews, for the government to allow them to intermarry with Christians, without obliging them to become Christians themselves, only requiring that the children should be baptized. I objected, that such a liberty was nowhere permitted, but was rather prohibited in the New Testament; and when he pointed to 1 Cor. vii. 12—15, I added, that this passage was rather against him, inasmuch as St. Paul had found it necessary to de-

cide even whether Christians already married should remain with unbelieving partners, and decided in the affirmative only if the unbelieving party should desire it. In the evening I visited Professor Fitschke and Const. Rath Stephasius, who told me that there were now seventeen Jewish boys in the gymnasium, who were very diligent, and attended lectures on the Christian religion. Both of these gentlemen were of opinion that a classical education of Jewish boys was the only means in Lissa to overturn Jewish superstition, and to prepare the way for their conversion. Consistorial Rath Stephasius, not long ago received orders from the government to visit the Jewish schools, and to examine their teachers, as the government thought of erecting schools, and employing the fittest teachers as masters therein. I was very glad, therefore, to hear that the plan which I had proposed to the prince was already in progress, not only in this place, but almost throughout the whole Prussian dominions. In consequence of this order he made enquiries, and found forty private schools, but the greatest part of the teachers were extremely ignorant. This gentleman suggested as a method of converting the Jews, that a Christian should, for a time, turn Jew, and study Judaism, and when he had gained their confidence, lead them gradually to the religion of Christ. To this method I objected, that no true Christian would deny his Saviour; and if one should do so, he would be excommunicated so soon as he should utter but a doubt concerning the truth of the rabbinical writings. I then told him that we had already a better method of a similar nature, in those Jews who were convinced of the truth of the Christian religion preaching the Gospel of Christ to their brethren before they are baptized. This view was very pleasing to him.

*July 19.*—Having received from Consistorial R. Stephasius the names of several of the Jewish teachers whom he thought the most respectable, I called first on Mr. —, a friendly and well educated man. He allowed me to examine his boys, whom I found

indeed, pretty far advanced in Hebrew Geography, Jewish history, &c. He complained of the impediments which Jewish superstition put into the way of giving a better education to the children, and was very glad to hear that the government intended to establish regular schools. He promised to call on me. I then went to Mr. T. and found him engaged in teaching his boys the Gemarah. Having silently listened for a while, I begged leave to question the boys, which he willingly permitted, and I was much pleased with their answers. I exhorted them to diligence and piety, and having taken leave, went to a third school.—The teacher was instructing them in the Mishna. With his permission I had here likewise an examination, and as several adult Jews had entered the room I took the opportunity of speaking on original sin, and the necessity of real penitence. They were all very attentive; and here, as in the other schools, I appeared to be a welcome guest, and was received with all cordiality. By such means a missionary procures considerable influence over the affections of the Israelites, and sows seed, which, if blessed by the Lord, may spring up in future years, and bring forth fruit abundantly.

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### PRUSSIA.

#### EXTRACTS OF A LETTER FROM THE REV. PROFESSOR THOLUCK.

PROFESSOR THOLUCK visited England in the spring, and stayed through the summer of the last year. In the autumn he returned to Berlin, from whence he writes under date of November 5, 1825, the following letter, which we earnestly recommend to the perusal of those who doubt whether or not the work of conversion be going on among the Jews abroad.

With regard to the Jewish cause in this part of the world, I would remark, that on the continent your So-

ciety has not so much to combat with the opposition of the Jews, as with the indifference and the unbelief of the Christians. Almost in every place where there have been exertions made for the conversion of Jews, some have been found willing to listen to the Gospel. But at the same time, most of those who have avowed an attachment to the truth, have not prospered in their worldly circumstances; and this, not in consequence of any misconduct of theirs, but because Christians were deficient in zeal for them, and in prudence and charity towards them. On the continent, therefore, the friends of the Jewish cause are under an especial obligation to exhort Christians to a spirit of sympathy and brotherly love—to rouse them, and to instruct them how to act towards those Jews who evince a disposition to embrace Christianity. I have heard of several conversions, effected by means of the exertions of private Christian individuals, who had been interested in that cause by what they had read of our Societies. Such Jews as had been converted in this way, would ordinarily prosper best of all, which may be attributed to the charitable and brotherly care exercised by Christian friends towards them. They remain in connection with them, and receive their advice, a thing that is indispensably necessary with a recently converted character.

The Institution of Dusselthal I shall here pass over with silence, as you have now in its neighbourhood Mr. Treschow to give you correct information about it. I can only repeat, that we cannot dispense in Germany with a similar institution. As to the Elberfeld Society, I feel it my duty to tell you, that its leading members act with prudence and evangelical energy, and that you may put full confidence in their suggestions.

I now come to a relation of the proceedings in your cause at Berlin. Our Society has received in the course of the year, some very valuable new members, and the income has not decreased. The most unfortunate circumstance under which it labours, is, the want of a second missionary. I



have formerly stated, that our Society has made it a rule to send out only such as have taken their degree, and are examined as candidates for the ministry. By the blessing of God we have been favoured in these latter times, with a great number of pious young candidates; but the applications from the congregations, that are in want of faithful pastors, are so frequent, that they are engaged as soon as their term of three years is completed. From this circumstance it is exceedingly difficult to find a suitable character for a missionary; two who had offered themselves have been taken ill. The one who continues in our service, meets with such blessed success, that we are grieved at our inability to send him a companion. The report of our Society for 1823, has been printed; I think Mr. Elsner has forwarded one to you. It is mentioned in it, that the *number of those who desired baptism*, amounted in Berlin, from *sixty to seventy*. I must, however, remark, that this is the number of those who applied to *one individual* only of our Society; a considerable number have applied to other members, so that the whole number of applications amounts to much more.

In sending you an abstract of the work among the Jews in Berlin, I shall first give you a translation of a letter I wrote to Mr. Treschow, some time since. I shall then add what has passed here during the time of my absence, and finally send you some extracts from the recent journals of our Missionary.

“Our Missionary has been ordered by our Society to travel the way back from Königsberg in Prussia, to Berlin, and to recreate himself a little in Berlin. We wished him to travel the same road as before, that he might see what seed had sprung up, and strengthen those who are weak. We desired him moreover to stay some time in Cratoszyn, in Poland, where his preaching has met with a great blessing, so that an inhabitant of that place wrote thus to me: ‘The Jews come every day to my house, and wish me to recall the Missionary.’ Our Government has lately published

an order that every private teacher of the Jews shall be publicly examined, whether he has sufficient ability to instruct Jewish children. This class of people being particularly dull and superstitious, we hope good will result from this royal order. Another very excellent order respecting the Jews is, that every local authority has been charged to get a school for the Jewish children established in every place. No pretence whatever for neglecting it to be admitted. Our Society has published a tract I have composed; I shall take care to translate some very remarkable passages from the Talmud and the Rabbies in favour of Christianity, into English, and to send them to you.

Among our Auxiliaries, those of Königsberg and of Oleczko are the most active. The Posen Society has sent a report of its proceedings, which is written in a very evangelical manner. They give notice of seven converts, the baptism of whom they superintended. From Berlin I have to state the following cases. I published a treatise on the new synagogue, in which I endeavoured to show that it was rather favourable than hostile to Christianity, and that, for this reason, it was not wise to prohibit this form of worship. This treatise caused a great sensation among the Jews. The preacher of the reformed party came to me desiring to buy thirty copies of the treatise. It has been read in many Jewish parties and meetings, although I have said some very harsh things against this new synagogue. One advantage which has resulted from this pamphlet is, the respect expressed by this party for our Society. They had imagined till now, that our Society was using secret means in order to destroy Judaism through political authority; a suspicion which they have since given up.

I have delivered this winter, in the University, a number of lectures on Rabbinical literature, which were attended by about thirty pupils, four of whom were Jews, and three proselytes. I hope that some of the Christian students of divinity have been encouraged to take an interest



in the spiritual well-being of the seed of Abraham.

“Let me now speak of those events that have taken place during my absence. The most important is the formation of a small society for taking care of proselytes who have been rejected by their parents; and, in general, for the examination of all those who apply for instruction. This institution, though very limited in its means, has been productive of much good. Those who appeared strong enough to learn a trade, and yet refused to do it, have been left to themselves. Those who wished to become tradesmen have been bound apprentice, or sent to Dusselthal, and the cost of their journey has been defrayed. Some have been committed to the care of truly pious ministers; others have been sent to seminaries. The number of those who applied to the members of this committee, may amount to thirty. Several have become serious converts. I will mention the cases of some of them: B. a student in law, had been sent to me with a recommendation, towards the end of the year 1824: he expressed a desire to be instructed, candidly avowing that he now felt the importance of religion, although he had been an entire stranger to it till then. I gave him several lectures, in which I explained to him practically the Gospel of St. John, dwelling always on the main subject of sin and regeneration. During this time the young man seemed quite indifferent; to my questions he made but slight and superficial replies, and his behaviour was rather uncourteous; at length he kept away for some time. One day I saw him lounging in a crowd of gay gownsmen. Then I perceived clearly the reason of his absenting himself; and I could well conceive how revolting, to a man like him, my exhortations must have been. However, he bowed to me politely when passing, and some days after he returned to my lectures, excusing himself for having neglected them from ill health. I continued our lectures, and he continued in his apparent total indifference, till the last Wednesday before my departure. When he came

again I supplicated the Lord to bestow on me the aid of his Spirit, to touch and move that heart of stone. I spoke on Nathanael; he believed, because the Lord shewed to him that he knew all his secrets. Then I thus addressed him: ‘The day draws nigh when the Lord will uncover even the secrets of your breast, my friend; for in this very moment he is with us, and he looks into your heart, and into mine. I do not know whether what I am telling you appears to you a fable or reasonable—whether you rejoice at it, or reject it—whether you bless me on account of my preaching to you, or make a mock of me, but the Lord knows your heart, and you will one day appear before him to give an account of all your doings; then you can no longer disbelieve.’ Whilst I was thus speaking, I remarked a change in his countenance, which I had never seen otherwise than indifferent: all on a sudden he burst out into tears, and cried aloud, ‘I am lost! I am lost!’ I became astonished, and thanked God with all my heart. I sat a while silent by his side, but I could not resume my discourse. For ten minutes he continued weeping, crying aloud, ‘I am lost! I am lost!’ I asked him, in a kind manner, ‘Why, my friend, I did not know what was the effect of my words upon you before, pray tell me what you feel now.’ ‘I am lost!’ was all he uttered. I rose, seized his hand, and said to him, ‘Rise, my friend, and go home and pray for the pardon of your sins.’ He exclaimed again, ‘For me there is no pardon—I am lost.’

Struck with the idea, that this man, for the first time in his life, had felt the evil of his sins, I said, “Well, then, friend, if you really feel your sins so deeply, and your condemnation, I can proclaim to you, with an equally deep assurance, in the name of God, that all your sins are forgiven, and you are accepted with God. And as you have been weeping till this moment, even so rejoice now on the forgiveness of your transgressions in the name of Jesus.” I hoped that he would have burst out into praises of God’s grace; but again, with the voice of heart-

rending grief, he exclaimed, "For me there is no pardon, my sins are too great!" With these words he rushed out of the room, and I did not see him again till the day before my departure, when not being able to speak to him, I gave him a recommendation to a faithful minister to whom I had spoken respecting him: his countenance had still the marks of deep grief. I have seldom been so affected. This left the strongest impression on my mind during the whole of my journey. I related the fact to several friends in England. They took a heartfelt interest in it, and wished earnestly to hear more about this disquieted soul; of whom I am happy to give a further good account. When I came back, I found him in an intimate connection with several of the best Christians of the place. I was informed that the instruction of the minister to whom I had recommended him, and especially the act of baptism, had left a deep and lasting effect on his soul; that he had begun to preach the Gospel to his brethren after the flesh. He is an independent man, and may therefore profess the truth without fear. Thus the Lord Jesus Christ is able to subject the most obstinate hearts to himself, and to pour new life into the souls of dead sinners.

"Another pleasing conversion took place in a young man who devotes himself to the study of philology. You will recollect from a former communication, that a proselyte, Doctor of Philosophy, had begun to collect about him a number of Jewish youths, to instruct them in the classics, and at the same time to proclaim to them the Gospel. The young man of whom I am now speaking was of that number. After a short time, he expressed a wish to receive a more extensive instruction in Gospel truths. At that period our missionary, Handes, was staying here for relaxation, and at the same time, to work among the Jews as much as possible. I sent this young awakened man to him for instruction. The Spirit of the Lord accompanied this instruction so visibly, that a change of heart soon took place. He applied, after the departure of Handes, to the

pious clergyman who had taken care of the person I spoke of before, and, by the blessing of God, he was established in the truth. He continues to attend lectures in the classical school.

"I gave you notice in a former letter, of a young man who resolved to give up all the Jewish connections from whom he received support for studying in the classical school, in order to profess, publicly, his faith. Some friends however dissuaded him from doing it, as there was no prospect opening for him among the Christians. However, he assured me, that as his conscience would not allow him any longer to remain a Jew, he would profess Christ at all events. This confidence in the Lord God was not put to shame. The king, as I mentioned to you, if I am not mistaken, in a former letter, granted him a small exhibition, and he betook himself to Halle to study divinity there. Some weeks ago he paid me a visit, by which I perceived that his heart was yet upright, although his instruction in divinity, was still very deficient. I have been enabled, by means of the liberality of a friend, to afford him the necessary sum to pursue his studies under the superintendence of the Berlin professors."

In a letter which you have inserted in your Records, No. xxi. p. 3, I have mentioned a young Jew, who, after a decided opposition to the truth, came to tell me that he is beginning to believe. His persuasion has since become more deeply rooted; and he has finally come to the determination to embrace Christianity. He has left Berlin for that purpose, in order to act elsewhere more freely; I have given him a letter of recommendation to a pious clergyman. I cannot, however, help observing, that this young man, although persuaded that Christ is the Messiah, and that there are many prophecies of Jesus in the Old Testament, and believing in the New Testament, still I fear he knows nothing of real conversion. And although I am inclined to have good hopes of Jews of this description, still I cannot consider them as fit to receive baptism. I should like to learn your opinion on this point.

Another young Jew I have formerly mentioned as visiting our two Berditschef Jews with benefit to his soul, seems now really and decidedly converted. When he declared his resolution to profess Christ to his old aunt, by whom he is supported, she wrung her hands, and exclaimed, weeping, Dear boy! do not run into perdition! The poor youth will be exposed to much, when his relations draw back their hand from him.

There is another youth, the son of a chief rabbi of —, in Silesia. He was educated in the house of his uncle, the chief rabbi of —. When it was deemed necessary to send the young man to some place where he could learn German, all the Jews exhorted him not to go to Berlin, most of the young Jews being seduced there to embrace Christianity. Notwithstanding these exhortations he came to Berlin, and took lessons with a Christian teacher in the German language. The teacher, although no experimental Christian, proposed to read the New Testament in German, and to elucidate the difficult phrases by means of the Hebrew translation. Thus the youth became acquainted with the New Testament, from which he received, after a short time, a considerable impression. He began to compare it with the Old, and became persuaded of its divine character. He applied to a clergyman, and received baptism. By degrees he has been led also to self-knowledge, and heartfelt experience. I do not know him so particularly as some of my friends, who are delighted with his humble spirit, and the simplicity of his manners. He pursues a course of lectures, and intends to study divinity.

A proselyte, respecting whom I had formerly informed you that he had been placed in a seminary, where fourteen children had been put under his care, has behaved there so well, that our government has given him a higher place, as inspector of a number of young schoolmasters who are preparing for their situation.

The three proselytes who are studying divinity here, go on in faith and sincerity. One from Frankfort I am particularly pleased with.

There is another young Jew, whose brother had embraced Christianity a long time before, and devoted himself to the study of divinity; he has been prepared for Christian principles, and the excellent friend of our society, the states-counsellor Beckedorf, procured him a place as pupil in a schoolmaster-seminary.

I am happy to give also a favourable account of a Jew of whom I have spoken in a letter of old date, I think 1823. He lives in Mecklenburg, and began to spread the seed of the Gospel among his brethren after the flesh when he was yet outwardly a Jew. He had gathered, at that time, round him some Jewish children, with whom he read the Old and New Testament, and some Jewish youths, with whom he read theological Christian books. Being clever, and of very amiable manners, he found also access to his relations, two of whom he led to Christ. He sent me a letter of one of them, which was deeply affecting. Thus he continued to act for Christ, although outwardly a Jew. He did not venture to leave Judaism before the death of his aged mother. At last he made a public profession, and was placed by the State Minister of the Duke of Mecklenburg, who had been god-father to him, in a seminary, where he has now obtained a situation as teacher, having signalized himself by his talents and his application. I have lately received intelligence from him; he is proceeding stedfastly and seriously, and continues to do good as much as possible among his brethren.

I shall now give you some further account of the two Berditschef proselytes, who continue their preparation. I confess, when I came back to Berlin, I was full of apprehensions for them, on account of Satan's numerous devices; but, thanks be to God, I found them as earnestly pressing forward towards the prize of their high calling as ever. As to their application, I will only observe, that one of them reads the Latin poetry with ease; he translates easy Greek prosaists, and writes a good German style; all this is no common thing with a Polish learned Jew. What difficulties



have they to surmount even to learn to think logically! As to their zeal, they continue to draw Jews under the Gospel, and, as I have given you an instance, not without effect.

I shall finally give you some information about the proceedings of our Missionary. Although he travels without a companion, the Lord works powerfully by him.

“When I left Berlin, after a time of relaxation, that had not been without much blessing to my soul, I directed my journey to Meseritz. The desire in this place after Bibles and tracts, among evangelical Christians, Catholics, and Jews, was indescribable. I distributed till all my stock was exhausted. They desired me to search my trunk again, and when I had not one left, many of them went away dissatisfied. I have made it a rule, never to distribute books, without some words of admonition, therefore, I gathered about twenty persons at a time into my room, then I shut it up, and spoke to them; and after having finished my address to them, I dismissed them with the books, and allowed twenty more to enter. A Jewish tailor came, telling me that he had been so much gratified in perusing the New Testament I made him a present of that he had been reading it till midnight, without taking any supper. There came three foreign Jews from Hamburg, desirous to know the design of our sending missionaries among them. I told them, and laid shortly before them a description of all the numerous attempts which were made to awaken them; and, I concluded with a prayer to God to reveal Jesus to their hearts. They seized my hand, and exclaimed, Amen! In the evening I went to the synagogue. A Jew came to ask, whether Christianity was absolutely necessary for salvation? I spoke to him about the cross of Christ, and of his redemption. He was affected even to tears, and seemed to feel it deeply. Two Jewesses conversed with me the whole afternoon. At last they confessed they could not be saved without embracing Christianity. I paid a visit to a Catholic woman on a sick bed; there I found

a Jewess. When I turned to her, asking her how she hoped to be saved, streams of tears fell from her eyes; she made no reply, so deeply she seemed affected with a consciousness of her sins. I visited a Jewish family. I seized the opportunity to speak about the great number of useless things with which men waste their time without thinking of the one thing needful. All the family listened to my words most attentively; they were affected. The mother told me at parting, Your words will not be lost upon us. The father of the family, an old Jew, with a long beard, thanked me, and accompanied me to my lodgings. I met with a Jewess, who listened anxiously to my words, and invited me to dine with her, in order that she might hear more about the matter, and in the evening she sent to me her husband and her father-in-law, in order that they might hear also; they listened humbly, and when they went the old man said, ‘It is indeed the true doctrine!’ I was visited by a brother in Christ, a Moravian. While we were talking, two Jews came in, they said that they were anxiously expecting the Messiah; I opened the Bible to show that he is come. The Spirit of God seemed to be poured out on one of them; he wept, he kissed me, he cried, “Woe to me, poor sinner; but blessed be the mother that has borne thee!” I preached in the Protestant Church: among my hearers I observed twenty-three Jews. After the sermon three young Jews came to me; they assured me they had taken no dinner, in order that they might not lose the opportunity of hearing me. We remained a long time in conversation. One of them wished to become a Christian and to study divinity. It was the fair day, and the multitude of people desiring tracts was so great, that above a hundred of them pressed into my room; I had much trouble before I could prevail upon them to retire, and to enter only in small numbers. A Jew came from Wronke on purpose to ask me some questions about the truth; he was docile, and received politely what I said. He desired a Hebrew



New Testament. I gave him one, and when I added to it "Bogue on the authenticity," he assured me he was firmly persuaded of the authenticity of the books in the New Testament, so as not to need Bogue."

The continuation of the journal not being now at hand, I conclude the extracts for fear I should prolong the delay of this letter, which has been caused by my illness. I will only state two striking facts contained therein.—In Posen and the neighbourhood, fifteen young men have given notice of their design to embrace Christianity; the most part of them, however, being teachers, they are at a loss what to do after baptism.—In Strzelno the magistrate sent a paper among the Jews of the place, to ask them whether they would permit the Missionary to preach to them in their synagogue, and if they did, to write their names. All the Jews of the place, without one exception, signed the paper; *and the Christian Missionary, in his clerical robes, delivered to them a sermon of one hour and a half long, in the synagogue, from the place where they are accustomed to read the Law.*

As soon as possible you shall hear from me again.

Be persuaded that I shall never forget all the kindness I have met with in dear England. The Lord reward all those who have contributed to make my stay there so blessed and comfortable!

#### INDIA.

LETTER FROM MR. WM. BANNISTER.

THE following letter, dated Madras, 25th March last, has recently been received from Mr. Wm. Bannister, the Secretary of the Corresponding Committee of that place, accompanied by some Reports of their last year's proceedings, from which we learn that the Jewish convert, Mr. Sargon, proceeds in a satisfactory manner in the education of Jewish children at Cochin. Our readers,

however, will see from the subjoined letter, that our friends in that country earnestly repeat their call to the Parent Committee to send out a properly qualified English clergyman to labour in that part of the Jewish vineyard.

The Committee, we know, have long since passed a resolution to comply with this request, when a fit instrument for the purpose can be found. Truly may we say, "the harvest is plenteous, but the labourers are few." This is not the only station where more missionaries are called for. Let this be remembered by the friends of Israel, that they may more fervently "pray the Lord of the harvest to send forth labourers into the harvest;" and that they may, in their respective spheres, endeavour to excite a missionary spirit amongst such young men, as in other respects seem qualified for the work.

I have the pleasure to forward to you, by the present opportunity, a few copies of our second Report, which is just published. I fear you will find in it little that is either new or interesting; we have, however, great reason to be thankful that we have done any thing amongst the poor Jews in this part of the world.

The Committee have still to lament that their efforts are so cramped, for the want of an efficient person to direct and superintend their operations at Cochin. Three years ago this subject was brought to the notice of the Parent Society, and we had then the satisfaction to receive a letter, informing us of their intentions to supply our wants in this respect; so long a time, however, having elapsed without the arrival of any missionary to the Jews, I am directed again to urge upon the attention of the Parent Society, in the strongest manner I am able, the indispensable necessity there is that we should have the assistance of some gentleman who is qualified to superintend the schools, to remove the cavils

and objections of the Jews against Christianity, to explain the prophecies, and eventually to preach the Gospel to them. From a variety of circumstances attendant on the situation of Mr. Sargon, it is too much to expect such valuable and important services from him: he is quite unable to meet their objections, and the consequence is, that he seldom mentions the subject to them, as he says, "they only laugh at him and blaspheme." Our labours are, therefore, confined to the educating of the Jewish Children, and the gathering of a little information, from time to time, regarding their history.

The Committee are unwilling to have their exertions confined to so small a place as Cochin, and it is their wish, as soon as the Parent Society can send out a duly qualified missionary, to extend their operations along the coast, to establish schools in every town, and to give the gentleman you may send out, such subordinate assistance, as that his duties may be confined to a general superintendence of the schools, and the distribution, and expounding of the Scriptures and religious books. The zeal and activity which are required to institute and carry on a work of this kind, are qualities rarely to be found in natives of this country.

Through the blessing of God we have been enabled to proceed in our work without drawing upon your funds; and as we have been recently making some strenuous exertions to increase our resources, the Committee still hope they shall be able to proceed without availing themselves of your liberality; indeed, I believe, that if we could evidence to the public the usefulness of our labours amongst Jews, we might raise funds, even in this country, for the support of a missionary, in addition to our present establishment.

### PALESTINE.

#### LETTER FROM DR. DALTON.

WE have received a Letter and Journal from Dr. Dalton, an-

nouncing his safe return to Beyrout, and giving an account of a visit which he has made to Jerusalem, preparatory to his taking up his residence there with Mrs. Dalton; which, notwithstanding many difficulties and even dangers connected with it, he purposes to do.

Our readers will find in the extracts which we subjoin, many judicious observations, and interesting details, and will perceive that Dr. Dalton's medical knowledge and skill make him acceptable, and give him access to persons of all descriptions in that country.

*Beyrout, May 23, 1825.*

Having, through God's goodness, safely reached this place, I feel desirous of communicating with you respecting some matters which my visit to Jerusalem has suggested to my mind. My journal will give you a general outline of the unhappy state of the "devoted city," and our merciful deliverance from "perils by robbers." The subjects, I wish to draw the Committee's attention to at present, I have thought better to communicate by letter. As yet little or nothing has been attempted in Jerusalem: the visits of all the missionaries have been for short periods; none of us can be said to have occupied this station. Before moving my family, (a serious undertaking here,) I thought it most prudent to see, myself, the different stations amongst the Jews, and with this view made my late journey, which I hope the Committee will approve of. I feel now deeply convinced it was a right step. It has been my lot to reside in Jerusalem during a time of unceasing troubles; but, after the most mature reflection, I cannot see sufficient grounds to consider it imprudent for a family to attempt a residence there. As regards missionary operations, from all I could learn, there has been nothing effected amongst Jews further than that they highly respect the English, and seem (as elsewhere) to have lost much of

their national prejudice against them as Christians : they appear to feel them their friends, and to look to them in times of trouble. As to the door open, little is really known, as nothing of any consequence has been tried. The firman stands in the way of circulating the Scriptures. When men acquainted with the languages used amongst the Jews, viz. German and Spanish, or, more properly, the *Lingua Franca*, reside amongst them, a quiet and imperceptible ingress may be made; prejudices will be got over, and mutual opinions canvassed in a colloquial way. Missionaries must come to this field prepared to wait, and now and then to do "here a little and there a little." Let the Committee endeavour to know the men they send here: prudence is a very essential qualification. You must send your labourers, and they must come to Jerusalem as to a place next to untried. It is much to be desired that a residence should be secured in Jerusalem; and as this is not always to be effected on advantageous terms, I felt much inclined to make a contract on this score with the Greeks, but deemed it better first to submit the matter to the Committee. The late oppressions of the Pacha have been much felt by the Greek convents, and has placed them in want of loans of money. In their distress they applied to Mr. Fisk to know if we could advance them some, offering us apartments in their convents for the use of the money. My professional services made them willing to oblige me, and as Mr. Fisk is already provided with rooms in one convent, they were very ready to accommodate me in the same, were I not a family man. There is, however, one convent intended for married pilgrims, where there is no rule, as in the others, for excluding females. A considerable part, if not the whole of this might be secured. They have given me a promise of the upper suite of rooms and garden on my return. No specific agreement was made as to terms, as they indulged the hopes I should be enabled to make them a loan, which would answer better than paying any

thing annually. I do not think it would be desirable altogether to have the convent on our hands, as this might subject us to the same trouble they now suffer from the Turks; but it would be very desirable to have matters so arranged that we might have what now I require for my family, with accommodation at will for future missionaries and their families. It would be easy to secure this by a written contract, depositing in their hands a sum, not exceeding one thousand dollars, which should be guaranteed to be paid back whenever we wished to give up the rooms, or they required them.

Mr. Fisk and I have considered the matter very fully, and believe it to be the best plan to be adopted. At present, without this, missionary families would have no place on their entering Jerusalem to put up at; but by securing it, it will give those who first enter on this ground for residence, an opportunity of judging at leisure as to future arrangements. It, moreover, seems a friendly continuance of kind offices with the Greeks, which may tend, in an indirect way, to lessen the prejudices, which run high between the Jews and Christians in this city. Another consideration is the garden attached to the convent, which is of no small importance for health sake, if females and families reside here, for, as I have mentioned in my journal, restraints as to exercise out of doors, may be expected. I do not hesitate to recommend the adoption of this plan to the Committee, and if approved of, hope you will forward me a letter empowering me to draw for this sum over and above my present letter of credit.

If the Lord permits, I hope to be in Jerusalem, with my family, by the latter end of September next. Mr. Fisk, I expect, will accompany us, as it is by no means advisable any missionary should be there alone. I feel much pleasure at the prospect of being there with brother Fisk\*; with him and

\* It is with deep regret we have heard (since the arrival of the above letter), of the death of that zealous and useful missionary, Mr. Fisk.



the other American brethren, we have had much satisfaction—they are pious prudent men.

The next matter I have to mention relates to a communication made. I believe, already to you, respecting the possibility of procuring the appointment of a Consul at Jerusalem, to be supported by the societies. As the appointment of consuls now rests with Government, it is possible that a proper application might effect this; and although no claim for Jerusalem can be made on the same footing as for seaports, yet the number of Franks, among the Jews for example, resident, and the occasional passing of European travellers, render it worthy of attention. Could this be effected, it would afford a very interesting situation for a pious man to hold. Few, perhaps, would have more opportunities of forwarding the objects of missions, and particularly among the European Jews resident in Jerusalem. He might also open a correspondence with different consular stations in the Levant, which might be turned to profit; and by his authority and counsel be often enabled to relieve the missionary: in fact, he emphatically might, and ought to be a missionary in spirit. His situation would afford opportunities of making some, now rather hostile, feel it their policy at least to keep him their friend, and thus blunt their enmity against the missionary operations carrying on. It is needless to say, in such a place he would require to exercise a very cautious and prudential line of conduct. If this be for the good of the church, may the Lord direct you in the right way concerning it. Our weapons must not be carnal, but mighty through God: may he shew what means he chooses, and teach us in using them only to lean on him! It will be desirable that the Committee should give it consideration. In sending away missionaries, especially with families, it will be most advisable for them to land at Jaffa, instead of Beyrout, if intended for Jerusalem, as this will bring them within one day's journey of that city. Ships from Alexandria may be found sometimes direct to the above port.

#### JOURNAL OF DR. DALTON.

*Beyrout, March 14, 1825.*—Since my settling here many have applied, from time to time, for medical advice, especially amongst the Maronites, suffering from their long fast previous to Easter; it has afforded me some opportunities of endeavouring to shew them the delusion of trusting to any thing but the blood of Christ for pardon and acceptance.

I visited with brother Bird the Jewish school in the town, it is situated in a retired part of it, where the Jews chiefly reside: we found twelve or thirteen little boys sitting cross-legs, with long forms before them for tables; a very fine boy was reading to the master; their prayers and psalms are the general tasks they read, but they do not understand Hebrew, Arabic being their common language for communication; some neighbouring Jews came in, who appeared equally ignorant; we were told there were about fifteen families here. On my return from Jerusalem, I hope to see if any thing can be done to improve and extend the school.

The plan agreed on between brother Lewis and myself of journeying together to the Holy City, appeared likely to be hindered. My little babe was attacked with an affection of the chest, which raged with much fatality amongst the children of this neighbourhood; several times I was on the point of leaving home, when the recurrence of the disease kept me back. We finally concluded, that as my going up to Jerusalem was very uncertain, it would be better for brother Lewis to proceed. He accordingly went on before me.

*March 24.*—As our little one appeared sufficiently well, I resolved, if it pleased God, to proceed on my journey. We united with our dear brethren and sisters in prayer to-day, for a blessing on the mission, and our own souls. We have fixed this day for meeting every week alternately at each other's houses.

*March 25, Noon.*—After waiting, and having all ready, there is now no chance of getting off to-day, as



the Pasha has impressed all the mules in the neighbourhood, for some express or other. I have engaged others for the morning. Perhaps few things are more trying to patience than travelling in this country; books, baggage, &c. may be all ready, and after waiting some tedious hours, you are informed it is not possible to proceed this day, without any other impediment than the obstinacy or knavery of the Muckerow.

*Sidon, March 26.*—After commending my wife and child to the Divine protection, I started one hour after sun-rise. The morning very unpromising. We got but little wet—the hail showers as cold as ever I felt in Great Britain at this season. We were about ten hours and a half on the road, it is usually a journey of nine hours—three hours from Beyrout to the Khan, the same from thence to Nabbi Yoonas, and three more from the latter to this place, the road lying either along the deep sand of the shore, or over the rocky foot of Lebanon. Before completing the first three hours of our journey we were met by three women demanding a bockshish or present. As we approached I saw them descend from the mountain, they came forward somewhat a head of us, holding each others hands in a ring, and then with a peculiarly wild song, performed a kind of dance, until we came up, when they laid hold of our bridles and made their demands; a few paras settled the affair. They were of a very dark complexion, resembling our gipsies, and dwell in the mountains in tents made of skins; their occupation is herding cattle. Several old tombs, hollowed out of stone, were observable in many places, some of them very perfect. We passed Nabbi Yoonas without stopping there. A small Turkish place of prayer marks the place where the Prophet is said to have been thrown up by the whale; the shore here is a fine flat free from rocks. About five o'clock p. m. we arrived at Sidon, and were kindly received by the English Agent, where it is my intention to rest for the Sabbath.

*Sunday, March 27.*—It seemed a

delightful thought, how many of God's people, on this sacred morning, meet to implore the outpouring of that Almighty Spirit, without which, neither churches nor believers can have more than a name to live. I felt anxious to improve this to my kind host and hostess; but there seemed little prospect, from my very scanty knowledge of Arabic. I had an opportunity of shewing them some little kindness, as their infant was unwell. My host, J. B., is an object of interest, as he is one of the few Armenians who have seen the absurdities and felt the bondage of their church and left it; he was formerly a Bishop. Would that he might not only see the freedom in temporal connexions he has formed since his schism, to be lawful, but be given to know that freedom where-with Christ the Lord makes his people free!

Soon after breakfast a Catholic came to consult me; he spoke Turkish and Arabic, the latter imperfectly; I gave him some medicine, and while conversing with him on the only hope of a sinner, a Greek priest entered, a venerable looking man, who spoke only Turkish and Greek. Another individual, on a visit in the house, also spoke the Turkish language, so that conversation between them was easily carried on. In order to engage them all in the conversation I procured a modern Greek Testament for the Priest, the rest being provided with Arabic or Armenian. I was enabled by turning from the Arabic to the Greek, and vice versa, so to arrange matters, that the same passages were before all; at the same time I endeavoured to convey my sentiments either through my host or the Greek Priest; in this way we seemed in some degree to understand one another. The Roman Catholic read the Arabic as well as spoke it. I shewed him 1 John, i. 7, and endeavoured to shew him the false foundation he rested on—that his long fasts could never cleanse away sin, but only injured his soul while he trusted in them, and disordered his body as at present. He was attentive and candid. After conversing together more than two

hours, we separated; the Greek Priest was furnished with some tracts. The house I had my room in was part of the palace of the Pasha; this fine old building is now little used as such, as the Pasha resides at Acre. Variegated marbles and playing fountains, mark it once to have been the seat of Oriental luxury. In the silence of its now deserted divan I passed a quiet Sabbath. Out of these coasts multitudes came to the blessed Jesus to be healed, and the woman of Canaan besought him to have mercy upon her, for her daughter was grievously vexed with a devil. Here it was that once dwelt the noted shipwrights, there being none who were skilled how to hew timber like the Sidonians, 1 Kings, v. 6. There are said to be only fifteen Jewish families here. *Evening.*—Read Arabic with my servant, and spoke to him seriously; he seemed to credit my interest in his welfare.

(*To be continued.*)

### DOMESTIC.

#### BAPTISM OF TWO JEWS.

A RESPECTABLE Jew was baptised at Exeter, by the Rev. Matthew Vicars, on Christmas day last, and another at Bristol, on Epiphany day, by the Rev. M. R. Whish, at Redcliffe Church.

In both cases due caution seems to have been used in admitting them to the Holy Ordinance, and we may reasonably hope, as we would earnestly pray, that they may both prove to be "Israelites indeed, in whom is no guile!" It is a pleasing fact, that both had been quickened in their pursuit of divine truth, by the instructions of Mr. Alexander.

We have been favoured with a particular account of the baptism which took place at Bristol, from the Rev. M. R. Whish, which we here subjoin, at the same time reminding our readers, that as

God alone searcheth the heart, we must not be understood as pledging ourselves for a sincerity which, in all cases, time and future conduct alone can confirm.

*To the Editors of the Jewish Expositor.*

Gentlemen,

I think it would gratify you, and the other Members of our Society for the Conversion of the Jews, to detail some particulars relative to the case I now lay before you. They are known to others as well as to myself; for though, on the one hand, it is desirable not to give publicity to every individual case of conversion, yet, on the other hand, where there is any thing worthy of notice, it is a mistaken view to suppress all particulars, where they can be *verified* by personal observation, and thus bring credit to our Holy Religion, and honour to the name of our God.

The Israelite of whom I write, is of Prussian origin; his mind became painfully exercised upon the subject of religion about last spring, when forsaking his worldly calling, he roamed about the country in quest of "the one thing needful," he got some instructions at Exeter, through Mr. Michael Solomon Alexander, the Jewish reader, who left the charge of the Synagogue at Plymouth lately, and was baptised; as also did a companion of his, who was also baptised at Exeter, on Christmas day last, after much previous discipline and examination; he afterwards came down to me, having had an introductory letter from a medical practitioner, Mr. G. at that city, who begged me to have an eye to his case, and superintend his conduct, which had been irreproachable, though he did not discover then so much intensity of desire after the knowledge of the way of salvation as he afterwards experienced. I wished to receive him with caution, and kept him at a distance for some time, to see whether there was any *real* feeling about professing Christianity, and desire to be baptised; he attended at many of the churches,

and was evidently solicitous to know, more perfectly, "the way of salvation," and not merely to assume a new profession of Religion.

He had frequent controversies with the Jews here, in all which he bore the triumph, arguing from their own Scriptures that Jesus was the Christ: they derided him, and being foiled in argument, (for he is very dextrous in this way,) they tried to tempt him by offers of gain, and did all in their power to make him swerve from his purpose. This had been going on for three months. He had several times, so long as two months ago, begged to be baptized. I put him off, wishing to prove his sincerity, till he became quite disheartened. He was ill some days when I was confined to my bed, and could not go to him: it was a very trying time to him, but he was enabled "in patience to possess his soul." Other brethren have seen him, and questioned him, and have never urged any thing against his being baptized in due time. Once we talked that his baptism should take place on Christmas-day, then on St. Stephen's, or some saint's day, but it was postponed, till I felt I was doing him an injustice in not baptizing him, having given me much satisfactory proof, not only of his sincerity, but of his fitness. I drew up a paper, which I caused to be read at church, expressing the grounds on which his application could be attended to, and to which he subscribed; viz. a recantation of his principles, as far as they were opposed to Christianity, and a solemn profession of his belief in the doctrines of the New Testament dispensation. This was on Sunday, Jan. 1; and on Friday following, being the Epiphany, I had a full service, with a sermon, grounded on the case of Philip and the Eunuch, Acts viii. 36, 37, though not strictly analogous to his. It was a solemn day: the congregation was a very respectable one; complete order in the church was maintained; and the man, after all other service and scrutinizing scenes through which he had passed, maintained his purpose, and performed his part with deep impression of its solemnity and importance. Two other Jews were present; one was favour-

ably impressed by the service, and seems likely to follow the example. I was attended by several clergymen, and more would have come had they not been engaged at their own churches on that day. A novel scene it was; and what is most pleasant to reflect upon is, that it was his own voluntary act from the beginning. I never suggested it to him, and studiously avoided the subject of baptism when he touched upon it, for a long time; so that proselytism had nothing to do with the case. He is about twenty-seven years old; he is a very well informed Jew, or rather Christian, and is capable of being made useful in any way.

I will just add, that I made him write upon the doctrine of the Trinity, as he could trace it from the Old Testament; upon the incarnation of God, and upon the doctrine of original sin.

His talents are something of an unusual sort, and he makes quick progress in whatever he undertakes. He has no worldly prospect in view immediately, and is cast into the lap of Providence, having forsaken all for the Gospel's sake. His old friends forsake him, and brand him as an apostate; and after I had baptized him, some of them came from the synagogue in fury to beat him with stripes, but could not find him, though he does not secrete himself. Another was put out of the synagogue for being present at the church on the day of his baptism.

I will only add, before I conclude this hasty sketch of our interesting scene, that I felt much satisfaction from the connecting circumstances attached to it, as well as from the consciousness of having done my duty in performing a sacred office in the house of God for one of the lost sheep of the house of Israel. I am your's, &c.

M. R. WHISH.

SUBJECT of the Lecture on the Types, at the Episcopal Jews' Chapel, on Sunday Evening, Feb. 5th,

JOSHUA THE SON OF JOSEDECH,—Zechariah iii.

The Lecture will be preached by the

REV. A. S. THELWALL, M.A.



The Second Monthly Lecture to the Jews will be preached at the above Chapel, on Friday Evening, Feb. 10th, by the

REV. CHARLES SIMEON, M.A.

*Subject.*

The real object of the London So-

ciety in seeking the welfare of God's ancient people, and the deep interest which the Jews themselves have in promoting it.

\* \* Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

## CONTRIBUTIONS TO THE LONDON SOCIETY.

Bonifas, Mr., Grenoble, in France .....	1	0	0	
Byard, Miss, collected by her .....	0	14	8	
Friend, by Mr. E. R. Lemare ... ..	1	0	0	
Klienhen, Mr. Dog-row, Bethnal-green .....	0	10	0	
Mercy, Miss, Stoke Newington. ....	0	10	0	
Payne, Mrs. St. Martin's-lane, collected by her .....	8	10	3	
Sharpe, Wm. (late) Esq. Melton, Suffolk, Legacy, deducting duty	45	0	0	
Ware, Mrs. Clapham Common .....	10	0	0	
Young, Miss A. by Mr. Crickmer .....	6	17	9	
Birmingham, by Miss M. L. Pratt .....	5	0	0	
Do. Christ Church Ladies' Association, by Rev. G. Hodson				
For General Purposes.....	6	9	6	
Hebrew Old and New Tests...	2	12	6	
		9	2	0
Chatham, by Miss Remington ....	3	2	8	
Clare, Suffolk, by Rev. G. Wightman .....	6	17	9	
Clewer, by Mrs. Davis .....	9	12	8	
Coventry, by Miss Barton.....	6	12	0	
Exeter Ladies, by Mrs. Bingham .....	37	10	3	
Hitchin, Herts, produce of a Box, by Mrs. Niblock .....	0	12	2	
Ireland, by Rev. Wm. Bushe .....	200	0	0	
Launceston, by Mrs. N. Hellings, Witney.....	1	1	0	
London, Wanstead, by Miss Saunders, (for Palestine Fund)	0	12	6	
Newcastle-under-Lyme by H. Minton, Esq. ....	96	15	6	
Plymouth, &c. by J. H. Dawe, Esq.....	10	0	0	
Portsmouth, by John Allcot, Esq. ....	15	4	0	
Rochester, by Miss Francis.....	4	15	0	
Scotland: Brechin Society, by Mr. G. W. Roberts.....	5	0	0	
Paisley Female Association .....	6	0	0	
Do. Do. ....	4	0	0	
Shrewsbury, by Miss Mary Wynne .....	4	16	0	
Southampton, by Lady E. S. O'Bryen, produce of sale				
of Ladies' Work .....	70	0	0	

## NOTICES TO CORRESPONDENTS.

The Lines by Filia are under consideration.

Charlotte Elizabeth, on the Death of the Emperor Alexander, will be inserted next month.

J. O'N. has been received, and is under consideration.

The Anonymous Donation of £.50 on account of the Institution at Dusselthal, has been received, and will be immediately transmitted to Count Von der Recke.







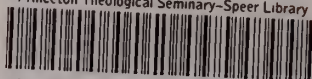




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